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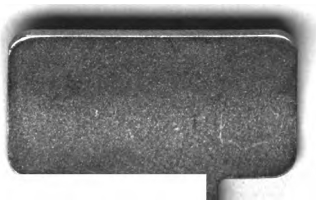
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The kingdom of heaven

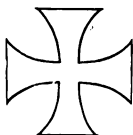
Hazel Gillmore Alden



compliments of
the author.

The Kingdom of Heaven

An Instruction in
The Catholic Faith for Children.



BY
HAZEL GILLMORE ALDEN.

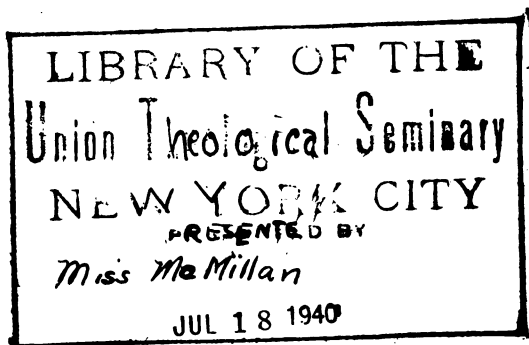
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**“Suffer little children to come unto Me and forbid them not,
for of such is the Kingdom of Heaven.”**

A. M. B. C.

Ad Majorem Dei Gloriam.

"To the Greater Glory of God."



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INTRODUCTION.

There is a sweetness about this little book which will be appreciated by every one who loves children. Just how to tell to children the story of the Christian Year, and how to make it attractive to them, and also thoroughly teach it to them, has been an unsolved problem. It is here solved.

It may be well to explain how this book grew. Dissatisfied with the lesson schemes for the infant class, Miss Alden prepared and submitted to me an outline of study for the Christian Year. This outline is found in the first pages of this book. It was so excellent that I urged her to publish it; but the publishers asked to have the outline elaborated. The result of that work is this present volume.

It is still to be thought of as a text book for the Sunday School class. But it also has a place at home.

There is a simplicity and charm about these pages which will make the book a joy to all of us older children who have young hearts and appreciate whatever appeals to the child-like in our natures.

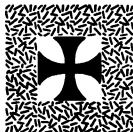
The teaching of the volume is simple, direct, and devout. The serious father and mother of to-day realize that the children of this generation are not taught, as were their fathers, the fundamental lessons of reverence. If in the least way this book shall supply this need, and teach but one child to love the Blessed Saviour better, and learn to reverence

things holy, the author will be abundantly repaid for her task.

The book has been written from a full heart and in the fear and love of God. May God's abundant blessing be upon this labor.

BRIAN C. ROBERTS.

St. Ann's Church,
Dorchester, Massachusetts.



1. Beginning of Sunday School to Christmas.

The work of GOD THE FATHER in the Jewish Nation.

"I believe in God the Father Almighty, Maker of heaven and earth:"

2. Christmas to Easter, and Ascension.

The work of GOD THE SON in redeeming the world.

"And in JESUS CHRIST his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead and buried: He descended into Hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead."

3. Easter to Ascension, and Whitsunday to the close of School.

The work of GOD THE HOLY GHOST in the Church.

"I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen."

The Kingdom of Heaven

Season.	Significance.	Prayer
Trinity.	The Godhead.	1st verse hymn 383.

17. Reasons for going to Sunday School and learning about God.
18. God, the Church and the Bible.
19. Michaelmas—the Angels.
20. The Story of Noah—Obedience.
21. The Story of Isaac—Faith.
22. The Story of Joseph—Charity.
23. All Saints' Day—the Saints.
24. The Story of Moses—Hope.
25. The Story of Samson—Strength.
26. The Story of Samuel—Hearing God's Call.

Sunday Next Before Advent.

- The Story of David—Love.

Advent. The Coming of Christ.

Come to my heart,
Lord Jesus,
There is room in my
heart for Thee.

1. The first and second coming of Christ.
How God prepared the world for His first coming.
 - a. How sin came into the world, and the first promise of a Saviour to take away the sin.

2. b. How God chose a special nation and prepared it for the Messiah:
By teaching them through the Patriarchs to know God the Father.
By telling them through the Prophets to expect God the Son.
By showing them through the Priests how God the Holy Ghost would work in the Christian Church.
3. c. How God sent a special messenger to prepare the way for Christ: S. John the Baptist, the herald of the King.
4. How we must prepare our hearts for Christ's coming, both at Christmas and the Day of Judgment, by trying to be pure and humble like the Blessed Virgin, that we may say with her: "Behold the handmaid of the Lord, be it unto me according to thy word," and so receive the Christ-Child into our hearts.

Christmas

The Birth of Christ

**Last verse
hymn 58.**

1. The Story and Meaning of Christmas Day.
2. The Circumcision of Christ—Very God and very Man.

Epiphany.

**The Showing Forth of
Christ to the Gentiles.**

**1st verse
hymn 65.**

1. The Story of the Wise Men.

The Kingdom of Heaven

2. The Presentation in the Temple.
3. The Flight into Egypt.
4. Christ and the Doctors.
5. The Parable of the Sower.
6. The Parable of the Good Samaritan.

Septuagesima. Seventy Days before Easter.

Fenelon's Prayer.

Septuagesima Sunday. Prayer.

Sexagesima Sunday. The Baptism of Christ.

Quinquagesima Sunday. The Fasting and Temptation of Christ.

Lent. The fasting and temptation of Christ.

"O Saviour of the world, Who by Thy Cross
and Precious Blood hast redeemed us, Save
us and help us, we humbly beseech Thee,
O Lord.

1. Our Three Lenten Duties, Prayer, Fasting and Almsgiving.
2. Christ the Good Shepherd.
 - a. Healing the Sick.
Story of the man sick in body and soul.
 - b. Satisfying the Thirsty.
Miracle at Cana of Galilee.
How Christ gives us His Precious Blood
to drink in the Holy Eucharist.

4. c. Feeding the Hungry.
Miracle of the Loaves and Fishes.
How Christ gives us His Body, "the
Bread of Life," in the Holy Eucharist.
5. (Passion) d. Raising the Dead.
Story of Lazarus.
- 6 (Palm.) Christ our King.
Triumphal Entry into Jerusalem.
Christ our Saviour.
The Story of Holy Week.

Easter. The Resurrection of Christ.

Last verse, hymn 121.

Easter Day. Jesus Christ is risen 1st verse
to-day, Alleluia! hymn 121

1. "The Communion of Saints"
2. "The Forgiveness of sins"
3. "The Resurrection of the body"
4. "And the Life everlasting."

Ascension. The Ascension of Jesus Christ.

6th verse, hymn 128.

1. The Story of Ascension Day.

Whitsuntide. The Descent of the Holy Ghost.

1st verse, hymn 377.

Whitsunday. The story of Whitsunday—The Holy Ghost in the Church.

Trinity. The Holy Trinity.

1st verse litany, hymn 528.

Trinity Sunday. The Holy Trinity.
"Amen."



Trinity.

The Godhead.

Holy, Holy, Holy! Lord God Almighty!

Early in the morning our song shall rise to Thee:

Holy, Holy, Holy! Merciful and mighty!

God in Three Persons, blessed Trinity!

(Hymn 383)

17th Sunday After Trinity.

Reasons for going to Sunday School and learning about God.

Learn: The Lord's Prayer.

If any one should ask you why you go to Sunday School, I wonder what you would answer. Perhaps you would say, "I go to learn about God," and that would be quite right. In day school you have all learned about George Washington, haven't you, and Abraham Lincoln, and other great men who helped to make this country of ours? Of course you have, and you would feel very much ashamed, I am sure, to grow up without knowing about such wonderful men: but think for a minute how much worse it would be to grow up without knowing about God—God, who made those wonderful men and the land they lived in, and the whole wide world, and the sun and moon and stars besides, and you and me! Think how much more God has done for us than George Washington or Abraham Lincoln, or any man that ever lived (except the Man who was God too); think how much He has given us, and how great and wonderful He is, and then you will want, I am sure, to learn more about Him,—you will see that there is no person or thing in the whole world so important to know about as God, the Maker of Heaven and earth.

There is another reason why we should learn about Him, too, besides the reason that He is our Maker, and that reason is, because He is our Father. our Heavenly Father, Who loves us more than any one on earth, even our dear fathers and mothers, can love us. He wants us to love Him, too, of course, for He has made us and put us in this world to be His children. Don't you think we should try to be loving, obedient children? And we cannot be that until we know a little about Him and what He wants us to do. The more we learn about Him, the more we shall grow to love Him, and the better we shall obey Him. We cannot obey Him until we know what He asks us to do, can we? He asks all of us to love and serve Him, but He may ask each one of us to serve Him in a different way. For God has some special work for each of us to do, and we must try to find out what that work is, and then do it for His glory. No matter how little or unpleasant or stupid it may seem, remember that you can do it for the glory of God.

That is the only way you can really be happy in this world,—did you know that? Did you think that money would make you happy? Are there things you want very, very much, which you are sure it will make you happy to have? Perhaps it will, but only if you use them for the glory of God. There are a great many people in the world who have everything that money can buy, but still they are not happy because they are not using what they have for God's glory,—they are not loving and

serving God,—they haven't yet found out why God made them. Then there are others who know so many things that they are famous the world over, but still they are not happy if they do not know the best thing of all, if they do not know about God. There are some people, too, who have big strong bodies and wonderful muscles, but they are not happy either, if they do not use their strength in God's service.

The trouble is, you see, that many people have money, or big brains, or strong bodies, and poor little shrivelled up souls. That is a great pity, isn't it, because the soul is the part of us that lives forever,—it is ever so much more important than the mind or the body. If you did not feed your body and exercise it, do you know what would happen? Why, it would shrivel up and die, of course. Now that is just what happens to souls that are not fed and exercised. Souls must have **spiritual food** and **spiritual exercise** to make them grow big and strong. You may not quite understand what that means now, but you will when you are older,—you will see then why you went to Sunday School, and how your soul grew by learning about God and worshipping Him. You must try your best to have your soul grow with your body and your mind, so that some day all three will be big enough and strong enough to do the work God gives you: to work together for His glory.

18th Sunday After Trinity.

God, the Church and the Bible.

Learn: Glory be to the Father, and to the Son,
and to the Holy Ghost;

As it was in the beginning, is now, and
ever shall be, world without end. Amen.

Last Sunday you learned why you go to Sunday School, and you found out some of the reasons why you should learn about God. You found out that God is your Maker and your Father: but He is something more than that, because, although there is only one God, there are Three Persons in that one God, called the Blessed Trinity. You will learn more about the Blessed Trinity later, and understand about it better: just now it is enough for you to know that God is Three Persons, and that these Three Persons are God the Father, God the Son, and God the Holy Ghost. Remember when you think about the Blessed Trinity that there are not three Gods,—for there is only one God, as you all know.

God the Father, the First Person of the Blessed Trinity, is our Maker; God the Son, the Second Person of the Blessed Trinity, is Jesus Christ our Saviour, and God the Holy Ghost, the Third Person of the Blessed Trinity, is the Comforter. You will hear a great deal about God the Son, and something

about God the Holy Ghost, later in the year, but first of all you must learn something about God the Father,—just as the world had to learn about God the Father before it could know about God the Son and God the Holy Ghost. It took the world many hundreds of years to learn this lesson, and you are going to see how God the Father taught people about Himself. He did not teach everyone alike, for everyone did not want to know about Him, so He picked out certain men to teach especially, and then a certain nation to be His Chosen People. You are going to hear the story of those men, and the Chosen People, and a very wonderful story it is, too.

Do you wonder how we know about these things which happened hundreds and hundreds of years ago? If you think a minute I am sure you can tell what Book it is that is all about God. The Bible, of course, and it is God's Book, for the men who wrote it were taught by God what to write. It is the first part of the Bible, the part called the Old Testament, that tells the story you are going to hear first, of how the world learned about God the Father; and the second part, the New Testament, tells how the world learned about God the Son and God the Holy Ghost. The New Testament was written many, many years after the Old Testament, of course, for the things it tells about happened many, many years later. Indeed, the New Testament was not finished until this Church of ours, the Holy Catholic Church, was over a

hundred years old. Perhaps you did not know that the Church is older than the New Testament, and that it was the Church, guided by God the Holy Ghost, which put the writings of the New Testament together. It is a good thing to remember this,—that it is the Church which gave us the Bible, and not the Bible which gave us the Church, because sometimes people do not understand this, and get very much mixed up.

I hope you understood when I spoke of the Church that I meant the Holy Catholic Church, which, you will learn, is “the Body of Christ,” and not the Church building in which you worship, which is God’s House. You will see the difference more clearly when you have learned more about the Holy Catholic Church, but just now let us think a minute about God’s House. God is always in His House, remember that, so no matter whether other people are there or not, we should always be quiet and reverent in it. “The Lord is in His Holy Temple, let all the earth keep silence before Him.” The only sounds to break the silence of His Holy Temple should be holy sounds,—prayers that are said to Him, and hymns that are sung to Him, and the reading of His Book, and words spoken about Him. God’s House is holy, but the Holiest place in it, the Holy of Holies, is the Altar, for there is where Christ Himself is present in the Service of the Holy Eucharist, there is where He comes to us in the Blessed Sacrament of His Body and Blood. So the Altar is God’s earthly Throne, and that is why

we bow before it as we enter the Church, just as loyal subjects of an earthly king bow before his throne, whether he is sitting on it or not.

They do that to honor their king, and how much more should we honor God, Who is the King of Kings! How careful we should be not to think, or speak or do anything to dishonor Him, to remember that His Church is a Holy Church, and His book a Holy Book. We are apt to forget this sometimes, and to laugh and joke about Holy Things, but that is a great sin,—it is breaking one of the Ten Commandments. The first two Commandments tell us that there is One God Whom we should worship, and the very next Commandment tells us to keep His Name Holy. So you see the first thing to do when we have found out there **is** a God, is to remember that He is Holy, to be reverent towards all Holy Things.

That is one of the greatest lessons, as well as one of the first to learn, and it is not a hard lesson either, for if we love God we shall want to honor Him, and the more we honor Him the more we shall grow to love Him. And if we honor Him here on earth, we shall be more ready to honor Him in Heaven, where we hope to be among that happy company, who “with angels and archangels” sing “HOLY, HOLY, HOLY; Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.”

19th Sunday After Trinity.

Michaelmas,

or

The Feast of S. Michael and All Angels.

Learn: He shall give His Angels charge over thee:
to keep thee in all thy ways. (Psalm
xci., 11.)

In the last lesson you heard something about "angels and archangels," who with "all the company of Heaven" sing "HOLY, HOLY, HOLY, Lord God of Hosts." Now perhaps you would like to know more about these angels, and as this is the season of Michaelmas, or the Feast of S. Michael and All Angels, it is a good time to learn about them.

In the first place, I hope none of you think that you are going to be an angel when you die, because that is a mistake some people make. Will you be disappointed to know that you can never be an angel, no matter how good you are? You need not feel so a bit, because you can be a saint, which is much better. And you may be sure that if you are good Christians here on earth, you will be very happy in the world to come, quite as happy as any angel, for you will be in Heaven with God as the angels are. You may even be among the blessed

saints who stand before God's Throne bearing palm branches in their hands. So, you see, you may be just as happy, just as bright and beautiful, just as blessed as the angels, although you cannot be an angel yourself, for the reason that angels are quite different beings from ourselves. God made them to be different, and He made them for a different purpose. Their home is in Heaven, and they serve God day and night.

Did you ever wonder what angels look like, and wish you might see one? And did you know that people **have** seen angels and talked with them? You can read about it for yourself in the Bible, how, many times angels appeared to people and talked with them. There were the three strangers who visited Abraham, looking very much like men, although they were angels sent by God. Then there was the angel who came to a man named Manoah and his wife, to tell them about the little son they should have whose name was Samson. And in the New Testament you will find how an angel, the great archangel Gabriel, came to a priest as he was burning incense in the Temple at Jerusalem, and told him that he should have a son who should prepare the way for the Messiah. But the greatest and most wonderful message that ever an angel brought to earth was the message which this same Gabriel brought to the Blessed Virgin Mary, when he announced to her that she should be the Mother of the Messiah, that her Son should be the Son of God. You have all heard, how, when this Messiah

was born, an angel spoke to the shepherds in the fields, and then many angels sang together the first Christmas Carol.

So, you see, we know something about angels after all, even if we have never seen any ourselves: we know that they are God's messengers because they have brought messages to mankind from God. And we know something else about them, too, for in the Book of Revelation, the last book in the Bible, S. John the Divine tells us about the angels in Heaven. S. John, you know, saw a vision of Heaven,—he saw angels and archangels, and cherubim and seraphim standing before God's Throne, singing and worshipping and bowing down before Him. The cherubim, says the prophet Isaiah, who saw a vision of Heaven, too, have six wings: "with twain they covered their face, and with twain they covered their feet, and with twain they did fly."

There is another angel whom we know by name, besides the angel Gabriel, and that is S. Michael. Perhaps you have seen pictures of S. Michael with a sword in his hand, for S. Michael is the captain of the heavenly hosts, and once he had a dreadful battle to fight. Lucifer, the "Light-bearer" and some of the other angels, rebelled against God, and S. Michael with his angels had to drive them out of Heaven. Now Lucifer is no longer the angel of Light, but of Darkness, the Prince of Evil, and we call his name Satan.

One more thing you should know about the angels, and that is one of the nicest things to know

and to think about. Every one of us, every person in the whole world, has an angel watching over him or her: a Guardian Angel who is always trying to keep us from evil. Our Guardian Angels will not stop us from doing wrong if we make up our minds to do so, for God has left us free to choose between right and wrong, but they must try very hard to help us do right, and they must feel very sad when we choose what is wrong and wicked. There must be some very happy Guardian Angels, and some very sorrowful ones, don't you think so, and which is yours going to be? The Bible tells us that the angels of little children behold the face of their Father in Heaven, and perhaps if the little children grow up pure and sweet their angels may still stay in the Presence of God. Try to grow up that way, try to live so that your Guardian Angel may never have to hide his face in shame at your sin, but may always behold the face of your Heavenly Father.



25 ST. MICHAEL AND THE DRAGON, CONVENT OF THE CAPPUCINI.



RETURN OF DOVE TO THE ARK.

20th Sunday After Trinity.**The Story of Noah: Obedience.**

Learn: The Ten Commandments.

Act of Contrition:

My God, I am sorry to have offended
Thee Who art so good: forgive me for
Jesus' sake, and I will try to sin no
more.

Once upon a time there lived a man by the name of Noah, and a very good man he was, too, as you will soon see. In fact, he and his family were the only good people left in the world, for the world had become very wicked since God made

it. People had forgotten all about God, because that same fallen angel Satan, whom you heard about last Sunday, had been making all the trouble he could. Only Noah would not listen to him, but still loved God and served Him, and brought up his three little sons to do the same. Now when they were quite grown up, and Noah himself was what we should call an old man,—although people in those days lived hundreds of years and thought nothing of it,—God told Noah to do a strange thing. At least Noah's neighbors thought it strange, because they did not understand it, and people are apt to think things strange which they do not understand. As for Noah, he did not stop to think whether it was strange or not, because he knew it was God's will, and so he set to work at once, on this task that God had given him. It was quite a long task, even in those days, for it took nearly a hundred years, but Noah did not stop, you may be sure, until it was finished.

You all must have guessed, I think, what this task was, for you all have heard of the great Ark and its wonderful story. You know how, when it was done, Noah took two of every kind of animal and led them into it, just as God told him to do. Then the neighbors, who must have thought it strange to build a boat in a country where there was no water, probably thought it stranger still to fill this boat with animals. No doubt they thought Noah was quite crazy, and had a merry time making fun of him. For, you see, these people did not

believe in the least that God was going to send a flood to cover the earth and drown them all on account of their wickedness, as Noah had told them, so they went right on doing just the same as they had been doing before.

But when Noah and his family had been in the Ark a while, and it began to rain, and rained harder and harder, perhaps they began to feel a little uneasy. And well they might, for it kept on raining for forty days and forty nights, until they were all drowned, and not a living thing was left on the face of the earth but the people and animals in the Ark. For the Ark floated safely on the surface of the water, which covered trees and hills and mountains. After many days the water began to go down, and the people in the Ark knew about it, for Noah let a dove out of the window, and the second time he let it out it flew back with a tiny twig of olive in its bill, and the third time it never came back at all, so it must have found a resting place somewhere. Finally the Ark itself found a resting place on the top of a high mountain which came up like an island out of the water. It was Mt. Ararat on the great continent of Asia, which you will study about some day. How glad those people must have been to walk about on the good firm earth again,—to see the sun shining, and feel the fresh air about them! What do you suppose was the very first thing they did? Build houses? No indeed: before they did anything for themselves they built an altar to God, and made a sacrifice of thanksgiv-

ing for His loving care of them.

There are many things to think about in this story of Noah, and one of the things is his obedience. When God told him to build the Ark, he did not say to himself "Oh, I guess I won't do it just now, there is plenty of time," and when God told him just how to build it, he did not think he would try some other way. No indeed, and if he had put it off the flood might have come before it was finished, and if he had built it his own way it might not have floated at all!

Did you ever think how much this Ark is like the Church? It may not seem so at first, but remember that the Holy Catholic Church is the Ark of Salvation, and those who are in the Church are being saved from death just as those in Noah's Ark were being saved,—only we are being saved from the death of our souls instead of our bodies as they were. Christ built the Church, our Ark of Salvation, as Noah built his ark, and each built just as God the Father told him. We enter the Church through Holy Baptism, and that is why we put the Baptismal Font near the Church door. You will find that the part of the Church where the Font stands is called the "nave," which means "ship." We know that our Ship will not sink in the flood of wickedness that covers the world, because it is built according to God's plan, and our Ark will hold us safely, because Christ built it for our Salvation.



THE ARK ON MOUNT ARARAT.



TRIAL OF ABRAHAM'S FAITH.

21st Sunday After Trinity.

The Story of Isaac: Faith.

Learn: Act of Faith,

My God, I believe in Thee and all the
Catholic Church doth teach, because
Thou hast said it, and Thy word is true.

Many years after the Flood, when the earth was quite full of people again, there lived a man called Abraham, and Abraham was descended from Shem, the second son of Noah. The descendants,—that is, the grandchildren and great-grandchild-

ren and great-great-grandchildren—of Ham were dark-skinned people, and lived in Egypt and other parts of Africa, and the descendants of Japhet were white like ourselves, for we are some of his descendants. But Abraham was descended from Shem, and the descendants of Abraham became God's Chosen People.

The world was not so wicked in the time of Abraham as it had been when Noah lived, but yet it was not so very good either. There were plenty of wicked people still, but God had promised never to send another Flood, and had placed the rainbow in the sky to remind men of His promise. So God did not cover the whole earth with water again, although He did destroy some very wicked cities. But, as I said, all the people were not wicked, and of the good people God found Abraham the best. So God made Abraham the father of His Chosen People, and for that reason we call Abraham a "Patriarch," which is only another word for "father."

Now God gave Abraham a little son, and when this little son, named Isaac, was about twelve years old he came very near being killed. It happened this way. One day Abraham started off to make a Sacrifice on a mountain some distance away, and he took Isaac, and some servants, and an ass loaded with wood with him. Isaac must have known as soon as ever he saw the ass loaded with wood, what his father was going to do, for although you may not know what a Sacrifice is, Isaac did. He had

often seen his father build an altar of stones, and make an offering to God upon it. He knew just how the altar was piled with wood, and then the little lamb, or perhaps some other animal among their flocks, was bound and laid upon it. It was always the best of the flock, too, for it would never do to offer less than the best to God. When the little lamb had been killed, and shed its blood upon the altar, the wood was lighted, and the offering burnt till it was quite gone. So it was that a Sacrifice, a holy offering, was made to God, for so God had taught men to worship Him.

When Isaac and his father reached the mountain, and leaving the servants and ass behind, started to climb up, Isaac noticed for the first time that there was no lamb, nor any kind of an animal for an offering. Everything else was there but the offering. That seemed strange, but when Isaac spoke to his father about it Abraham answered, "My son, God will provide Himself a lamb for a burnt-offering," and Isaac said nothing more. They built the altar as usual, and got it ready: then what do you suppose Abraham did? He took Isaac, his own little son, and bound **him**, and laid **him** on the altar, and took the sharp knife to kill **him**! Do you think he must have been a cruel father? Not at all, for he was doing this only because God had told him to, and he would probably much rather have died himself than kill his dear little son. But he would obey God, no matter how hard it might be, and that is just why God told

him to do this. God wanted to try Abraham's faith, to see if Abraham would give up the dearest thing in the world at His command, without so much as asking why.

But Abraham did not have to give up his little son after all, for when God found that he was really going to do it, that was enough. God spoke to Abraham, just as the shining knife was ready to plunge into Isaac's poor little body, and told him not to kill his son. Oh, how glad Abraham must have felt to hear those words, and how happy little Isaac must have been to know that he need not die after all! And there, in the bushes, was a ram caught by its horns, ready for them to offer instead of Isaac. Abraham did not know then that God had only asked of him what He would one day do for the world: that God was going to give His dearly beloved Son to die, as Abraham had almost given Isaac. He did not know that the Son of God would one day give up His life upon the Altar of the Cross for the sins of the whole world.



JOSEPH SOLD INTO EGYPT.

22d Sunday After Trinity.

The Story of Joseph: Charity.

Learn: Act of Charity.

My God, I love Thee because Thou art so good, and for Thy sake I love my neighbor as myself, at least I desire so to do.

To-day you are going to hear the story of a boy who had a great many brothers. How many

do you suppose there were? Eleven,—think of that! His name was Joseph, which is not hard to remember, but the names of his brothers were very queer indeed. There was Reuben, who was the oldest, and Benjamin, who was the youngest, and the others in between you would never remember if you heard them. Now Joseph's father, Jacob, who was the son of that same Isaac you heard about last Sunday,—Joseph's father loved Joseph better than his other sons, and of course that made the other sons jealous. They did not like it at all when their father gave Joseph a beautiful coat of skins dyed in many bright colors, and then Joseph was rather a queer lad, too, and had strange dreams. He dreamt that his brothers' sheaves of grain bowed down to his sheaf in the wheat field, and that the sun and moon and eleven stars bowed down before him. That made his brothers quite angry, for it meant, you see, that he should be greater than they, and that even their father and mother should bow down before him. So they began to hate Joseph, which was quite wrong, as he had never done them any harm, and I expect they made his little life very unhappy. But he loved them in spite of it all, and you will see how well he showed his love.

It happened one day that Jacob sent his older sons to feed the flocks far away from home, and soon he sent Joseph to see how they were getting along. Perhaps Joseph did not want to go very much, for he knew that his brothers hated him, but

he never guessed how cruel they could be. For they put him into a deep pit to starve to death, and dipped his pretty coat in blood, to make his father think that a wild animal had killed him. They did not quite want to kill him themselves, much as they hated him, so they thought this would be a fine way to get rid of him. But pretty soon they found a better way still, for a caravan came along, travelling into Egypt. You know that in those days, and indeed in some countries nowadays, people travelled in caravans,—long trains of camels,—because it was not safe for one man to travel alone. Joseph's brothers thought it would be a good plan to sell him to the people in this caravan, who were probably merchants, and then he would be quite out of their way without starving to death. So Joseph was taken into Egypt, and grew up there, far from home. He got along very nicely, too, until his master put him in prison, and even that helped him, as you will see. For two of the other prisoners had strange dreams which they could not understand, and Joseph told them what the dreams meant. It happened that soon afterwards the King himself, Pharaoh, had a dream which he could not understand, and he sent for all the wise men in the kingdom to explain it. But the wise men were puzzled too, and Pharaoh might never have known what his dream meant but for Joseph. How do you suppose he knew about Joseph? You see one of the prisoners whose dream Joseph had explained was set free, and he was the King's butler, so when

Pharaoh could not find out what his dream meant the butler told him of Joseph. Pharaoh sent for Joseph at once, and told him his dream, which was very queer indeed. He had dreamt that seven fat kine came out of the river, and then seven lean kine had eaten them up. Joseph knew at once what the dream meant, for God was helping him, and he told Pharaoh that there would be seven years of plenty in the land, and then seven years of famine when nothing would grow. So it would be well for Pharaoh to save up enough food during the years of plenty to last his people during the years of famine. The King was delighted, of course, to know what his dream meant, and he was so pleased with Joseph that he made him a ruler in the kingdom, and gave him power to see that food was stored up for the famine, as Joseph had said should be done.

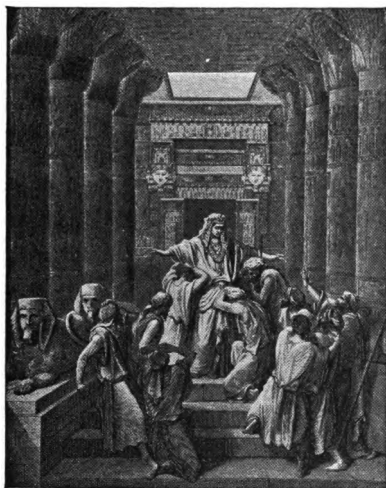
So when the famine came there was plenty to eat in Egypt, but other countries were not so well off, because they had not been getting ready. In the land of Canaan Joseph's brothers soon found that they should starve unless they could buy food in Egypt, so to Egypt they came and were sent to the great man who had charge of the food stored away. They bowed down very low before him, and begged that he would sell them food, without ever guessing at all that he was their own brother Joseph! **He** knew **them** at once, though he pretended to be a great stranger, and asked all about their family and where they came from. It was a great

joy to him to learn that his father was still alive, but he felt sorry that Benjamin, the youngest brother, had stayed at home, for Joseph loved Benjamin very much and longed to see him. So he told his brothers that the next time they came they must bring this youngest brother with them, or he would sell them nothing. Now Jacob loved Benjamin more than all his sons since Joseph had been taken from him, and he could not bear to let Benjamin travel into Egypt with the others, for fear he might be taken from him, too. So when the time came for his sons to make another journey for food, they could hardly persuade their father to let Benjamin go. But finally Jacob gave way, and the eleven brothers went down into Egypt.

Joseph made a great feast for them, but still he did not tell them who he was, and after buying their food they started home again. Before they had gone far, however, one of Joseph's servants came hurrying after them, to ask who had stolen his master's silver cup. Now none of the eleven had really stolen it, but Joseph had had it put in Benjamin's sack of meal, as an excuse to make his brothers return. You can imagine how surprised they were when the cup was found in Benjamin's sack, and frightened, too, for they feared that the great man would do something dreadful to Benjamin, which would surely kill their father. They remembered how badly they had treated their little brother Joseph, and believed that now God was going to punish them for their wickedness. But

the great man did not do anything dreadful after all, although he might well have, after their cruelty to him. He pretended to be very stern at first, but when he saw how unhappy they were he could not pretend any longer, and told them that he was Joseph, their brother, embracing them all very tenderly. They could hardly believe him at first,—it seemed too good to be true,—but they soon found it was true, and were very happy to know that Joseph forgave them. They went back to tell their father the good news, and bring him into Egypt, for Joseph asked them all to come and live with him.

That is the story of Joseph, and it must remind you a good deal, I think, of another story of One Who was sold, and suffered, and forgave. Don't you see how much Joseph was like Jesus Christ in loving those who ill-treated him, and returning good for evil? That is real charity, "brotherly love," and it is something we should all learn, for remember that all people are our brothers, especially those who have been baptized, and are children of God as we are.



**JOSEPH MAKING HIMSELF KNOWN TO
HIS BRETHREN**



ST. AGNES.

**23d Sunday After
Trinity**

All Saints' Day.

Learn:

For all the saints, who
from their labors rest,
Who Thee by faith be-
fore the world con-
fessed,

Thy Name, O Jesu, be
forever blest,

Alleluia.

Everybody knows that the last night of October is Hallowe'en, but I wonder how many know why? I wonder how many remember that the first day of November is All Saints' Day? It is a great pity that anyone should forget that, because All Saints' Day is one of the most beautiful and helpful festivals of the Church. All Hallows' Day, it used to be called, for hallow is only another word meaning holy, and Saints, you know are holy persons. So, of course, the night before All Hallows' Day is All Hallows' Eve, or Hallowe'en for short, just as the night before Christmas is Christmas Eve.

There have been a great many Saints since the Church began, so many that we cannot keep a special day for every one, only the greatest, and indeed

we do not even know the names of them all, so we have this one day for them all together. I expect you could tell about some of them, and I hope that some day you will read more, because they were such altogether wonderful people. And yet they were just like us, too, in many ways. They had the same troubles and trials, and they did not always do just right. It was just as hard for them to be good as it is for you and me, and there is no reason why we should not be Saints, too, for we have just as much to help us as they had. It wasn't because they had no temptations that they were so wonderful, but because they didn't give in to their temptations, because they conquered Satan.

Some of the holy people had a much harder time than you will ever have, probably: they were put to death because they believed in Jesus Christ, and they died gladly rather than give up their belief. Could you do that? Perhaps not, but then you will probably never have to die for your Faith: if you did have to God would give you strength to be brave as the Saints of old. These Saints who died for the Faith are called "martyrs," and I would not dare to say how many there were. Why, hundreds of them were burned alive in the great city of Rome, and some were given to wild beasts, and stoned and tortured and crucified. Does it seem too dreadful to tell about? Ah, but you must remember that it was not too dreadful for them to bear for Christ's sake. There was S. Stephen who was stoned to death, and died praying God to for-

give those who were killing him. There was S. Peter who was crucified head downward, and S. Paul, who was beheaded, and S. Lawrence, who was roasted to death, and many, many others. They were not all men, either, no indeed: women and little children died, too, just as bravely.

But all the Saints were not Martyrs, all did not have to die for the Faith, although they did have to suffer, for the followers of Christ have to follow in His footsteps and share His suffering. Do you think that seems hard? Perhaps, but when you grow older you will find that suffering can be very sweet when it is borne for love, and those who really love Christ are the happiest people in the world. The Blessed Virgin Mary suffered much, although she was not a Martyr, for she saw her Son die upon the Cross, and yet do you think she was sorry to be the Mother of Jesus Christ, the Son of God? No indeed, for that was the greatest honor that ever was given any woman, and when the angel Gabriel came to her he said "Blessed art thou among women."

So on All Saints' Day we think of these holy people who have lived and died so well, and it helps us to live and die well, too. Sometimes you may think that you can never be like Christ, because although He was Man, He was God, too. Yes you can, for see how the Saints were like Him, and as I said before, they had no more to help them than you have, and a great deal more to hinder them. You have the same Faith, the same Church,

the same Sacraments: you, too, are members of Christ and children of God, and inheritors of the Kingdom of Heaven. You have the Grace of God in your hearts, and you can say with S. Paul, "I can do all things through Christ which strengtheneth me."





THE FINDING OF MOSES.

24th Sunday After Trinity.

The Story of Moses: Hope

Learn: Act of Hope.

My God I hope in Thee for grace and for glory, because of Thy mercy, Thy promises and Thy power.

You have seen how it happened that Joseph and his brothers went into Egypt to live, and to-day you are going to learn how their children got

back into Canaan again. It took a long, long time, this journey back to the home of Jacob and Isaac and Abraham, but what a wonderful journey it was! Do you wonder how it happened that they wanted to go back,—that they wanted to leave Egypt? It was this way. You see, Joseph and his brothers were dead and so was Pharaoh, but another Pharaoh sat upon the throne of Egypt, and he was a hard cruel king. He did not like these people who had come from another land,—the “Children of Israel” they were called, because Israel was the name God had given Jacob,—and he was a little afraid of them, too, they were so many. God had given them many children, and now there were hundreds and hundreds of them, so many that if they should take it into their heads to rise up against Pharaoh, they might put him off his throne. Pharaoh was afraid of this, for he was rather a coward as most tyrants are, and so he thought the safest way would be to make them slaves, and keep them hard at work. Still their numbers grew, for God was with them, and at last Pharaoh ordered that every little baby born among them should be killed.

One little boy was not killed, however, for he was put in a basket and hidden in some bulrushes near the river bank by his mother, and who do you suppose found him? The king’s daughter, herself, and she took him to the palace and brought him up there. But Moses, for that was his name, knew all the time that he did not really belong in the

palace: that he belonged to the people whom he saw slaving in the brickyards with Egyptians watching over them. And one day when an Egyptian whipped one of these Israelites cruelly, Moses was so angry that he killed the Egyptian. He thought no one knew about it, but some one did,—his own countrymen knew, and they were not a bit grateful to him for taking their part. So he could not stay among them, and he did not dare go back to the palace, as the Egyptians would be angry when they found out that he had killed one of them. He fled into the wilderness and lived among the shepherds, but he was not to live there always for God had a great work for him to do,—he was to lead the Children of Israel out of Egypt. God told him this one day, by speaking to him from a burning bush. Moses had noticed the bush, because, although it was on fire, it did not burn up! And then God spoke to him and told him to take off his shoes, for he was walking on holy ground. So Moses heard the voice of God telling him to ask Pharaoh to let the Israelites leave Egypt. Moses did not feel that he was at all wise or good enough for such a task, and he did not feel at all sure that the Israelites would do as he said, but God showed him that he need not feel afraid; all he need do was to obey, for God would guide him.

So Moses tried to get the Israelites out of Egypt, and a hard task it was, too. Pharaoh did not want them to go, because he found them very useful, but when God sent a plague on the land he

promised to let them go. Then as soon as Moses took away the plague as God showed him how to do, Pharaoh was as obstinate as ever. Seven plagues God sent, of lice and locusts and frogs and all sorts of dreadful things, but the last was the worst of all. For He sent the Angel of Death to kill every first-born child in the houses of the Egyptians. The angel "passed over" the homes of the Israelites without harming them, for God had told them to kill a lamb in each house, and mark the door posts with its blood, so that the angel would know their houses from those of the Egyptians. Then they were to eat this lamb, the paschal lamb, with unleavened bread. This was the first Feast of the Passover, and the Israelites have kept this Feast ever since in memory of the time when God led them out of Egypt. We keep it, too, in the Christian Church, in a different way, for the Holy Eucharist is our Passover Feast. In the Holy Eucharist we feed upon the Body and Blood of Christ, our Paschal Lamb, Who was sacrificed on the Altar of the Cross for our sins.

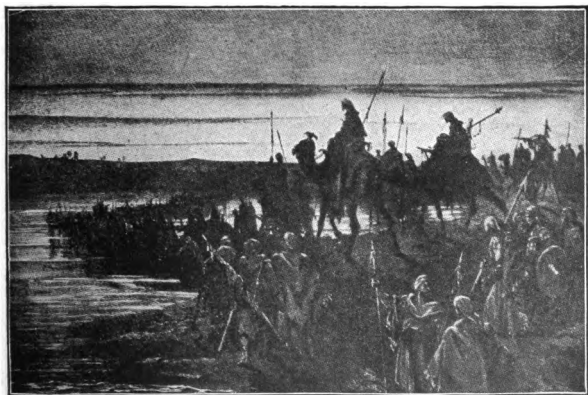
This time Pharaoh really let the Children of Israel go, although he sent an army after them to bring them back. Do you know what happened to that army? God parted the waters of the Red Sea so that the Children of Israel could pass through it, and then when the Egyptians were passing through after them the waters came together again and drowned them all! That is the way the Children of Israel got out of Egypt, but they did not get into

Canaan, the land God had promised them, for many years. Some who had started died, and the little babies grew up, before they reached there. Not that it was such a long way, either, but there were so many people, thousands of them, that they had to go very slowly, and then God made them stay in the wilderness because they grumbled and disobeyed Him.

You would think that when He fed them with manna every day, letting it fall from heaven like rain upon them, and gave them water out of a rock when they were thirsty, and went before them as a cloud by day and a pillar of fire by night, that they would have been very grateful and obedient. But they weren't always, they did many wicked things, and even made a golden calf to worship instead of God, as they had seen people worship idols in Egypt. So God kept them in the wilderness forty years, before He let them come into the Promised Land, and I cannot begin to tell you all the things that happened in that time. You can read about it for yourselves when you grow older, and see how God gave them the Ten Commandments written on two tables of stone, and how they built an Ark to hold them, and a Tabernacle for the Ark; and how God showed His Presence in the Tabernacle above the Mercy Seat by a bright shining Light, the Shekinah. You will see how they had Priests to offer sacrifices on their altars, and burn incense before them, and Levites to sing and serve the Priests, and how Aaron, the brother of Moses, was

the great High Priest above them all.

There is one more thing you should know about Moses, and that is that he himself never reached the Promised Land. God let him come very near, so near that he could see it from a high mountain, but he could not enter it because even he had not quite trusted in God. So when he had looked into the Promised Land from the mountain top, God took him away from earth, took him where he should find a fairer Promised Land, the Promised Land to which we are all travelling through the wilderness of this earth. And though we do wicked things sometimes, which keep us back, as the Children of Israel were kept back on account of their sins, we still hope to some day reach the Promised Land of Heaven, by the grace of God.



THE HEBREWS PASSING OVER JORDAN.

**25th Sunday After Trinity.**

The Story of Samson : Strength.

Learn: "It is God that girdeth me with the strength of war, and maketh my way perfect."

When the Children of Israel reached the Promised Land at last, they found strange people living there, people who did not know about God and worshipped idols. Queer images of wood and stone these idols were and very strange it seems

to us, doesn't it, that anyone should pray to a god that could not see nor speak nor move nor hear? But these people wanted to worship something, and as they didn't know about God, they made gods for themselves. The Israelites were the only people who knew about God, but God saw that if they should live among people who worshipped idols, they might forget Him and worship idols too. So God helped them drive the strange idol-worshipping people out of this Promised Land which He had given them. But the Israelites did not drive them all out as God told them,—they let some stay and worship idols among them, so God punished them by letting their neighbors on the north, and on the south, and on the east, and on the west, trouble them greatly. First on one side, then another, these fierce people who loved to fight would attack the Israelites, and march into their country, and spoil their crops, and kill their people.

The most troublesome of all these warlike neighbors were the Philistines, and the Philistines were very troublesome indeed. Year after year they fought the Israelites, and year after year the Israelites grew more afraid of them, until it almost seemed as if the Philistines would drive the Israelites out of Canaan. But God did not let this happen; He would not let His Chosen People be driven out of the Land He had given them, so just when they were almost in despair He would send some man to lead them. Several times God did this, and these men, "Judges" they were called, al-

ways led the Israelites to victory, for God was with them. One of the Judges you are going to hear about to-day, and his name was Samson.

God had given Samson great strength, so that he killed a lion once with his own hands, and did many wonderful things. It was not that he was so much bigger than other men. He was not at all a giant like Goliath, whom you will hear about soon, for Goliath was strong because he had a big body, and huge muscles, while Samson was strong because God was with him. Before he was born an angel had told his mother, Manoah's wife, that her son should begin to deliver the Israelites from the Philistines, and that he must be brought up a Nazarite. Now a Nazarite was a person who made a vow to God not to cut his hair, or drink strong drink, or touch anything unclean, but to keep himself holy in God's service. He was something like a monk or "religious" nowadays. So Samson had been brought up a Nazarite, holy to God, for God had a great work for him to do. He was to save his people from the Philistines as Moses had saved them from the Egyptians.

But Samson, like Moses, did not always please God, and he did so many foolish things that he came near not saving his people at all. In the first place he married a Philistine woman, but that was as God wished, because by marrying her he soon got into trouble with the Philistines. He asked them a riddle which they never could have guessed if they had not found out the answer from Samson's

wife, which was quite unfair, and made Samson very angry. So he killed some of them, and they took away his wife, and then he burned up their crops by tying firebrands to the tails of foxes, and letting the foxes loose in their corn fields. So Samson grew to hate the Philistines, and the Philistines hated Samson, you may be sure. They wanted to capture him, but they did not dare fight him after he had killed a thousand of them with the jaw bone of an ass. Once they heard he was in Gaza, and they planned to capture him there, but he found it out, and went off in the night with the city gates on his shoulders! So they let him quite alone for a while, and all might have gone well if Samson had not fallen in love with a woman named Delilah. Delilah was not a good woman, and besides she was a Philistine, so when the Philistines begged her to find out the secret of Samson's strength she was quite willing to do so. At first Samson would not tell her, but finally he gave in, and told her that if his hair were cut he should lose all his strength, because, you see, his strength came from God, and as soon as he disobeyed God by breaking his vow, God would take his strength away.

Then the sly Delilah cut his hair while he slept, and the cruel Philistines bound him with cords, and made him their captive. They put out his eyes, too, and poor Samson was kept in their prison house, blind, and weak and helpless. How sorry he must have felt that he had not thought more of

God's work and less of his own pleasure! How he must have hated himself for telling his secret to Delilah! But God gave him one more chance to destroy his enemies, and he did not waste it you may be sure, although he had to die with them.

The Philistines gave a great feast in honor of their god Dagon, and they had Samson brought to the temple where the feast was held, so that all the people might see him and make sport of him. Now this temple was very big, and on the flat roof were three thousand people, besides all those inside. All the Philistine nobles were there, all the great men of the country. Samson had to be led in by a little lad, because he could not see, and he was put between two great pillars which held up the temple roof. His hair had been growing long again since he had been in prison, and his strength had been coming back, so when he found himself between the two pillars, he prayed God to give him back all his strength once more. God answered his prayer, and Samson, putting his hands against the pillars, pressed with all his might, until the pillars broke, and the roof fell in, and all the people were killed. Samson was killed, too, of course, but he was glad to die, for by his death he killed his enemies. And that makes us think of another Man sent by God to save His people, Who by His death conquered a worse enemy than the Philistines, the Man Who was God too, Christ Jesus, Whose death saved His people from sin and Satan.



INFANT SAMUEL.

26th Sunday After Trinity.

The Story of Samuel: The Call of God.

Learn: "Speak, Lord, for Thy servant heareth."

Last Sunday you heard the story of Samson, and to-day you are going to hear the story of another man whom God gave to His Chosen People for a leader, only this man was not to fight, he was to be a Prophet, and tell people God's will. His mother had promised him to God before he was

born, so when he was only a few years old she took him to the temple. There he grew up, this little Samuel, and his mother came once a year to see him. He helped Eli, the Priest, in his sacred duties, and learned from him all about God, the God Who had led the Children of Israel out of Egypt,—the God of Abraham and Isaac and Jacob.

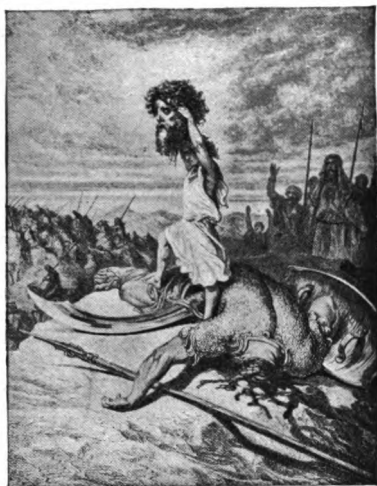
Samuel was still a little boy when a wonderful thing happened to him. One night when all was still, suddenly he heard his name called, and of course he ran at once to Eli, to see what was wanted. But Eli had not called him at all, so Samuel went and laid down again. Twice more his name was called, and each time he ran to Eli, till Eli saw that it must have been the voice of God which Samuel heard: God Himself had spoken. So he told Samuel when he heard the voice again to say "Speak, Lord, for Thy servant heareth." Samuel lay very still after that, listening, and pretty soon he heard God's voice again. Then he answered as Eli had taught him, and God told him that something dreadful was going to happen in the land of Israel: Eli was going to be punished because his two sons, who were priests, too, had been very wicked, and Eli had not stopped their wickedness. "In that day I will perform against Eli all things which I have promised concerning his house: when I begin I will also make an end," said the Lord. Samuel was sorry to hear this, and rather afraid to tell Eli such bad news, so in the morning he kept very quiet until Eli asked him what God had said. Then Sam-

uel had to tell him everything, but Eli did not complain, because he knew God's way was best. "It is the Lord, let Him do what seemeth Him good," said he.

But it was not until many years later, when Samuel was quite grown up, that Eli's punishment came. Then the Israelites began to have trouble with their old enemies, the Philistines, and fought a big battle with them. It was in this battle that the dreadful thing happened which God had told Samuel about. The two sons of Eli were killed, and worse than that,—the Ark of the Covenant was taken! Now perhaps you don't quite understand what that means, and why it was so terrible. The Ark, you remember, had been built while the Children of Israel were in the wilderness, and it was built just as God commanded, for it was to hold the two tables of stone with the Ten Commandments on them. It was a Holy Thing, this Ark, the Holiest Thing the Israelites had, and none but the Priests might go near it. The Israelites had taken it into battle with them, because they felt sure that no one could conquer them while such a Holy Thing was in their army. And no one could have if the Priests who took care of the Ark had been holy men as they should have been. But they were not, as you know, so God let the Philistines conquer, and capture the Holy Ark. Eli's punishment had come, for his sons, the wicked Priests, were killed, and when Eli heard the news he fell down and died. But the Philistines did not

keep the Ark, no indeed. When they put it in their heathen temple, their god Dagon fell down before it and wherever they took it terrible diseases broke out among the people. So they were very glad to take it back to the Israelites, and the Israelites were very thankful to have it safely in the Tabernacle again.

That is the story of the first time God spoke to Samuel: but it was not the only time, no indeed. All his life Samuel heard the voice of God, and told the people what God said. For they could not hear God's voice,—their souls were too dull and full of worldly things. It is with our souls, you know, that we hear God, and our souls can be very deaf sometimes. Samuel's soul was not deaf, it was quick to hear, for he loved God. You may hear God's voice, too, if you listen with your soul as Samuel did, if you keep your soul still and quiet, if other things are not making too much noise there. For God's voice is a "still small voice," and you must try not to let other things drown it out. Ask God to make you quick to hear His voice as Samuel was, so that you, too, may be ready to say "Speak, Lord, for Thy servant heareth."



DAVID AND GOLIATH.

The Sunday Next Before Advent.

The Story of David: Love.

Learn: "God is love." 23d Psalm.

While Samuel was a Judge and a Prophet in Israel, all the Israelites came to him for advice, because he knew the will of God, and could tell them what was best to do. So he ruled over them like a father, for they had no king as other countries had. But Samuel's sons, like the sons of Eli, did not follow their father's good example, and were mean and

selfish, not at all fit to guide people as their father was. The Children of Israel, or the Jews as they were called, saw this, and so they wanted a king to rule over them such as was the custom in other countries. Now kings in those days and in that part of the world were not like the kings we know about: they were apt to be selfish and cruel, for they could do just exactly as they pleased. They lived in palaces more rich and costly than you can possibly imagine, and they had hundreds of slaves to wait on them, and thousands of men to fight for them. Samuel knew about these kings, and he knew that if the Jews had a king they would have to build him such a palace, and they would have to give him their sons and daughters to be his servants, and to fight in his army; they would have to give him horses and asses, and enough food to feed them all. He told the people this, but they would not listen, and begged for a king. So Samuel gave them a king, Saul the son of Kish, whom God told him to choose, and Samuel anointed Saul and crowned him, and all the people shouted "God save the King" just as they do nowadays.

Saul was a good king for awhile, and ruled wisely as God taught him, but pretty soon he disobeyed God, and then he began to be very unhappy. The Bible tells us that an "evil spirit" troubled him, which perhaps was one of saying that he had a very guilty conscience,—but at any rate the only thing that brought him peace was to hear sweet music. A shepherd lad, David, played on the harp

to comfort him, and when David played the evil spirit left Saul.

Meanwhile those same Philistines who were troubling Israel began to get restless again. Saul had driven them away several times, but now they had a giant in their army, named Goliath, and they felt very brave indeed. Nobody, they were sure, could kill Goliath, and so they sent a challenge to the Children of Israel, and invited one of their army to fight this giant. If the Israelite kills Goliath we will be your slaves, said they, but if Goliath kills the Israelite you must serve us. You can imagine that the Israelites were much troubled. None of them dared fight Goliath alone, and yet they were ashamed to say so. Saul asked in vain for a champion to meet this giant Philistine, and the Philistines grew bolder and bolder when no one came to fight Goliath.

But finally some one did come to fight him: some one in Israel was brave enough to accept the challenge. Who do you suppose it was? The shepherd lad David! David was not even in the army, he had never worn armor nor carried a sword, but he had killed wild animals when they tried to steal his father's sheep, and he feared nothing for he trusted in God. "Who is this uncircumcised Philistine that he should defy the armies of the living God!" cried David. No armor would he wear, no sword would he carry. He was not used to such things, and they were too heavy for him. Armed only with a sling and five smooth pebbles,

he went into the valley between the two armies, where Goliath was waiting. How the giant must have smiled when he saw him coming, this slender lad so young and ruddy. But Goliath did not know that David had something better than a sword or sling to fight with: David had faith in God, and David did not doubt that God would give him the victory. So he prayed to God for help, and then putting a stone in his sling he ran towards the giant and shot at his forehead. That was the only place on the giant's body where there was no armor, and David's aim was so true that the stone struck Goliath there, right between the eyes, and he fell. Then David ran up to him, and seizing his great sword, which was so heavy he could hardly lift it, he cut off Goliath's head, holding it up for all to see. When the Philistines saw it, and knew their champion was dead, they fled in dismay, and the Israelites with a great shout chased them. As for David, he was a great hero, and the king could not do enough for him. He was given the king's daughter for his wife, and everyone sang his praises.

But the story of David does not end here, for many good and some bad things happened to him afterwards. When Saul found how much the people praised David for killing Goliath, he grew jealous, and tried to kill him. If it had not been for Saul's son Jonathan, who loved David like a brother, David must surely have died, but Jonathan took good care that no harm should come to him. Fin-

ally, however, both Saul and Jonathan were killed in a battle, and then David was made king of Israel, Samuel anointed him, and he reigned many years, a good king, for he loved God. You will find in the Prayer Book the Psalms that David sang to God, Psalms that the Church has sung ever since, for over a thousand years. And it was from David that the Blessed Virgin Mary was descended; it was in Bethlehem, the City of David, that our Lord Jesus Christ was born. Perhaps there is no one in the Old Testament whom we hear so much about as this good king, who loved God with all his heart, and served him faithfully all his life. That does not mean that he never did anything wrong, because he did do wrong sometimes, of course, but he was so sorry for his sin that God forgave him. Let us learn from David the lesson of love, that we may sing with him, the "sweet singer of Israel": "The Lord is my shepherd. I shall not want.— Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

Advent.

The Coming of Christ.

**Come to my heart, Lord Jesus,
There is room in my heart for Thee.**



CREATION OF LIGHT.

1st Sunday in Advent.

The First and Second Coming of Christ.

How God prepared the world for His first coming.

- a. How sin came into the world, and the first promise of a Saviour to take away the sin.

Learn: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. Gen. iii., 15.

To-day is the first Sunday in Advent, the New Year's day of the Church, for Advent, you remember, is the first season of the Church Year. It means "coming," for we think at this time of the coming of Christ on Christmas Day, and still more of His coming again at the end of the world "to be our Judge." It seems quite dreadful at first to think of the end of the world, doesn't it,—of the sun and the stars going out, and of Christ coming "in majesty" "to judge both the quick and the dead." But when we remember that He will be the same Christ Who came to Live on earth and die for us because He loved us so, the same Christ Who is our tender Shepherd, the same Christ Who was born in Bethlehem on Christmas Day, it does not seem dreadful at all.

We read how He came to earth on that first Christmas Day, long years ago, a little Baby in the manger, but do you know how many, many years the whole world waited for the little Christ Child, and wondered when He would come, just as the whole world is waiting for His second coming, to-day, and wondering when it will be? Do you know that it was when God first made the world that He promised to send a Saviour, and the first people to hear this promise were Adam and Eve, the first people who ever lived? Listen, and I will tell you the story.

If you ever have opened the Bible at the very first page, you know that it begins like this: "In the beginning God created the heavens and the

earth." Perhaps you did not know that there ever was a time when there were no heavens and earth—no sky, no land or sea, no light, no sun and stars, no animals, no birds and flowers, and,—strangest of all—no people! But there was God, for there always has been God, and always will be God, even after the world comes to an end. It is very strange to think about, and we cannot quite understand it all, but we know it is true.

So, you see, in the beginning there was only God, and everything began with Him: He created everything. "Create" means to make out of nothing, and only God can do that. You could not begin with nothing and make something, could you? You can make a whistle out of a stick of wood, or a doll's dress out of a piece of cloth, but you must have the stick or the cloth to start with. Men make houses, but they must first have wood and stone to build them of, and who made the wood and stone? Why, God, of course. So everything that men make is made out of something which God made, but what God made He made out of nothing, that is **created**.

The way God created the world is more wonderful than any fairy tale you ever read, and it really happened, while fairy tales are only make-believe. First He created the light, think of it,—what a wonderful creation that was. Then He created the day and night, then the "firmament" or sky, then the earth, then the sun and moon, then the fishes in the sea, then the birds that fly in the

air, then the animals on the earth, and last of all, man. "He breathed into his nostrils the breath of life, and man became a living soul." You all know that the name of this first man was Adam, and the Bible tells us that he was made "in the image of God,"—that is, he was made like God, good and beautiful and free from sin. He was quite different from the animals,—none of them were made like God, and Adam was to rule over these animals because he was higher than they. He could talk with God, and love and worship Him. In order that Adam might not be alone in the beautiful Garden of Eden which God had given him for his home, God made a woman to live with him, and her name, you remember, was Eve. They must have been very beautiful, these two people, for what God makes is always beautiful until sin spoils it, and there was no sin in the world when Adam and Eve first lived.

But Satan had been watching while God was creating the earth, and now he felt very jealous of these two happy people, and made up his wicked mind to spoil their happiness. Satan, you remember had once been an angel in Heaven, but he had rebelled against God and been cast out, so now he hated God and wanted to ruin everything God made. This is the way he went about it. Taking the form of a serpent he glided into the Garden of Eden, and tempted Eve to eat the fruit of a tree which God had forbidden Adam and Eve to eat. All the other fruits in the garden they might have,

but this one tree they were not to touch. It was the Tree of the Knowledge of Good and Evil, and God had told them that if they ate of it they should surely die. Now Satan was very clever, and he made Eve believe that it was cruel of God to forbid them such a little thing, and that it was silly to be afraid to eat this, for they would not die at all. So Eve took some of the fruit and ate it, and gave Adam some and he ate also.

Then, for the first time Adam and Eve were afraid of God, for they knew that they had done wrong in disobeying Him. As long as they had been obedient they had never known what it was to be afraid, and had talked with God as if He were their very dear friend, for no one is afraid of God who is doing right. But now, Adam and Eve tried to hide themselves from God, which was quite useless, of course, for God sees everything everywhere. He saw Satan tempting Eve, and He saw her eat the fruit and give it to Adam, so now He spoke to Adam, and asked him what he had done. Adam confessed his sin, he told God that he had done wrong, but he did what a great many people have done ever since, he laid the blame on somebody else,—he told God that Eve had given him the fruit to eat, and tried to make God believe it was all Eve's fault. But God knew better, God knew that Adam need not have eaten the fruit even if Eve did offer it to him, so God shut both Adam and Eve out of the beautiful garden where they had lived so happily until the Serpent came, and

told them that they would now have to work for the food which had been given them freely, that they would have trouble and suffering, and that some day they would die, and not live forever as they might have done if they had not sinned against God. Their children, too, should toil and suffer and die as they would.

You can imagine how very sad and miserable Adam and Eve felt when they heard how hard their punishment was to be. But there was one thing which comforted them a little, for God had promised that some day a Man should be born to conquer this Serpent who had been the cause of all their unhappiness. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" said God to the Serpent. And this Man should take away all the sin that the Serpent had brought into the world through their disobedience, and give back to the world all they had lost. People would still suffer, but God would help them if they asked Him: they would still do wrong sometimes, but God would forgive them if they were sorry; they would still die, but they would live forever in Heaven with God, if they loved Him. Adam and Eve did not know Who this Man was Who should save the world from sin, they only knew that He should come after many, many years; but we know Who He is, we know that He came as God promised, and that He is God's own Son, Jesus Christ our Saviour.



EXPULSION OF ADAM AND EVE.

2d Sunday in Advent.



ISAIAH.

- b. How God chose a special nation, and prepared it for the Messiah:

By teaching them through the Patriarchs to know God the Father,

By telling them through the Prophets to expect God the Son,

By showing them through the Priests, how God the Holy Ghost would work in the Christian Church.

Learn: Prepare ye the way of the Lord, make straight in the desert a highway for your God.

You have heard the story of how sin came into the world, and how God promised a Saviour to take away the sin. The Saviour, as you know, did not come at once,—not for many years, and all that time God was getting the world ready for Him, just as your mother would get her house ready for some guest she expected who was a very great person indeed.

God began His work of getting the world ready

for Christ by choosing a special race of people, and teaching them about Himself. That race was the Hebrew or Jewish people, who you have learned were the descendants—the grandchildren and great-grandchildren and great-great-grandchildren,—of Abraham and his son Isaac. Isaac, you remember, had a son named Jacob, and Jacob's twelve sons, Joseph and his brothers, each had many children. They were called the Children of Israel, for Israel was the new name God had given Jacob, and the children of each son were a tribe by themselves, making twelve tribes in all. Do you remember how Moses led these Children of Israel out of Egypt, where they had gone to be with Joseph, and how Samson fought for them against the Philistines, and how Samuel was one of their Prophets, and David their King?

All the other countries around them worshipped idols of wood and stone, for they had long since forgotten about God, but God was teaching the Jews, His Chosen People, to love Him, and worship Him, and keep His laws. He taught them at first through Abraham and Isaac and Jacob, whom we call the Patriarchs, or fathers, because they were, as you have heard, the fathers of the Jewish people. God talked with these Patriarchs, and told them about Himself, and they in turn taught their children. That is how the Jewish people learned about God, but sometimes they forgot what they had learned, and prayed to the idols of those heathen people around them; then God had to punish them,

but often He did not punish them as much as they deserved, because all of them did not do wrong: there was always some good man among them to ask God to be merciful. And He always was merciful, although they were often ungrateful and complaining, and He forgave them many, many times. Still, they were His Chosen People, and no matter how wicked they were they always came back to God again, like a little child who has done wrong and is sorry, for God was their loving Father, and He did many wonderful things for them. He took them out of Egypt through the Red Sea, and fed them with manna in the wilderness when they were hungry, and gave them a beautiful country to live in, and saved them from their enemies.

All this time God was not only teaching the Jews about Himself, through the Patriarchs, but He was also telling them about the Saviour Whom He had promised. Now there were certain men called Prophets, whom God chose to teach the people His will, and to foretell things that were going to happen. The greatest of all the things that were going to happen, was, of course, the coming of the Saviour, or "Messiah." "Messiah" means "anointed," and they called Him that, for He was to be their King as well as their Saviour, and kings are anointed with oil when they are crowned, as you learned in the story of David. So the Prophets foretold the coming of the Messiah. They could not tell just when He should come, or how, but they did know that He should be a descendant of

David, and that He should be born in the little town of Bethlehem. Every year they watched and waited for His coming, and every mother hoped that her little boy might be this Messiah, the King and Saviour of his people.

There was still another thing which God taught the Jews, besides the coming of the Messiah, and that was how to worship Him, so that when Christ came to found His Church, the Holy Catholic Church to which all baptized people belong, they might be ready for it. If men had never been taught how to worship God in the Jewish Church, they would not have understood about the Christian Church, any more than you would understand what to do in the grammar school if you had not been through the primary first: for the Christian Church, remember, is a continuation, a "going on" of the Jewish Church, just as the grammar school is a continuation of the primary. If you had not learned to read in the primary school, you could not open your geography and understand what was printed on the pages when you got into the grammar school, could you? It would not mean anything more to you than the queer-looking words the Chinaman writes.

So the Jewish people had to be taught many things before Christ came, and one was, how to offer sacrifices upon an altar. You learned how this was done in the story of Isaac, and when the people had learned that, God taught them that these sacrifices could be offered to Him only by certain

men, chosen and set apart by God to serve Him: to offer sacrifices for the people, to burn incense, and to be His own special servants. These men were Priests. At first sacrifices had been offered by any man who wished to do so, in any place he chose, but later God told the Jews to build Him a house, and offer sacrifices in that house, called the Temple, which was in Jerusalem. The Temple was built by David's son Solomon, and God told him how to make it, just as He had told Noah how to make the Ark. But the Temple was far finer than the Ark, and quite different. It was built of rare wood and costly stones, and some of the walls were covered with gold. To-day, instead of the Jewish Temple and its Priests, we have Christian Churches and Christian Priests; instead of sacrifices of sheep and oxen, we have the Sacrifice of the Holy Eucharist. The sacrifices of the Jews were only to teach them of the great Sacrifice which was to come, of Christ, the Lamb of God, upon the Altar of the Cross, when He died for the sins of the whole world. The blood of sheep and goats could not take away sin, it was only a sign of the Blood Christ was to shed, which does take away sin. We do not need to offer sacrifices of sheep and oxen any more since Christ died, for He was "the one perfect and sufficient Sacrifice." What we have to do now is to remember His Sacrifice, by offering to God the Blessed Sacrament of His Body and Blood in the service of the Holy Eucharist.

So you see how God was getting the Jewish

nation ready for Christ, the Messiah, by teaching them first of all about Himself, their Heavenly Father, and then about His Son, Jesus Christ, Who was to come, and also about the Church, the Holy Catholic Church, which His Son was to found, and in which God the Holy Ghost would come and dwell.





ST. JOHN THE BAPTIST.

3d Sunday in Advent.

**How God sent a special messenger to prepare the
way for Christ: S. John the Baptist, the
Herald of the King.**

Learn: And thou, child, shall be called the prophet
of the Highest: for thou shalt go before
the face of the Lord to prepare His ways.

Have you ever read in stories of the heralds

which kings sent before them when they travelled about? How, whenever a king rode along the highway, a herald ran ahead of him, shouting to the people that the king was coming, so that the road was kept clear, and the people could gather on either side to see their king, and do him homage as he passed? So it was, when God had prepared the world for the Saviour, and it was time at last for the long-expected Messiah to come, that He first sent a herald to prepare the way for Him Who was to be King as well as Saviour.

This Herald was S. John the Baptist, and a very strange and wonderful man he was, as you will see when you find how he came into the world and how he lived. In the first place, his father, Zacharias, and his mother Elizabeth, were very old when he was born. They had long ago given up hope of ever having a little boy, and that was a great grief to them, because, they thought if they had a child, who knows but what he might have been the Messiah? Now there was no hope that Elizabeth would be the mother of the long-expected Saviour, and so she felt very sad, but God soon showed her and her husband that He had not forgotten them.

Zacharias was a Priest, and one of the Priest's duties was, you learned last Sunday, to burn incense in the Temple. Each Priest did this only once in his life-time, and each looked forward eagerly to the day when his turn should come. When Zacharias' turn came, he took the censer filled with

incense, and went into the Holy Place of the Temple. The sweet-smelling smoke rose in clouds from the burning incense, just as usual, but suddenly Zacharias saw something which he had never seen before, and which was not at all like incense, for it was bright and shining. As he looked, he began to see that this bright and shining thing was like a man in form, only much more beautiful, and then he knew it was an angel! He was quite frightened at first, for he could not guess why an angel should appear to him, but when the angel spoke, and told him God's message, Zacharias was no longer frightened, only surprised and doubtful. It did not seem to him that anything so strange and splendid could happen to a poor old Priest, for the angel said that God was going to give him a little boy, and that this little boy was to be the herald of the King, the Messiah, Who should be born soon. Zacharias could hardly believe the good news, and because he did not quite believe it, and doubted what God's own angel had told him, God punished him by making him dumb until the child was born. So Zacharias went out of the Temple unable to speak and tell his vision to those waiting around, but all guessed from his shining, happy face that something wonderful had happened.

When it came time, and the little boy was born, the neighbors, of course, wondered what name should be given him, and all their friends said, "Call him Zacharias, after his father." But Elizabeth ans-

wered "No," her son's name should be John. So they asked Zacharias, and as he could not yet speak, he wrote, "His name is John." Their friends were very much surprised: they saw no reason for calling the baby John, but Zacharias had a reason,—the angel had told him what the child's name should be, and that name was John. So he was called John, which means "The Lord is gracious," and then God gave Zacharias power to speak again, and he opened his lips and praised God in a beautiful hymn which we have in our Prayer Books, in the service of Morning Prayer. It is called the "Benedictus," for benedictus means blessed, and the hymn begins "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

When the little John grew up, he began his work of telling the world about the King Who was coming, and he preached to people, begging them to repent of their sins, and make themselves ready for their Saviour. Some listened and were baptized with water, to show that they wanted their sins washed away, but others only laughed. He never stopped preaching repentance, however, and went about clothed in coarse garments and skins, living on fruit and berries which he found by the wayside, and sometimes going into the wilderness to be alone with God for a little while. Then he would suddenly appear again, always with the same cry: "Repent, for the kingdom of Heaven is at hand." Some thought perhaps he might be the Messiah himself, but John told them no, the Mes-

siah was soon coming, and that He was a much greater person than himself.

So the herald of the king did his work, and spent his whole life doing it, never stopping to rest, for the herald cannot stop to rest when the King is coming along the highway. He would be a very poor herald indeed if he did that. And when the King came at last, not with pomp and splendour, not with trumpets and chariots, but silently, humbly, with song of angels and worship of shepherds, when He had been born in a manger at Bethlehem, and brought up in a carpenter shop at Nazareth, when He came at last to begin His work of saving the world from sin, S. John saw Him afar off, and cried: "Behold the Lamb of God!" The King had come, and the herald's work was over.



THE ANNUNCIATION.

4th Sunday in Advent.

How we must prepare our hearts for Christ's coming, both at Christmas and the Day of Judgment, by trying to be pure and humble like the Blessed Virgin, that we may say with her "Behold the handmaid of the Lord, be it unto me according to thy word," and so receive the Christ Child into our hearts.

Learn: I worship Thee, Lord Jesu,
And kneeling unto Thee,
As Thou didst come to Mary,
I pray Thee come to me.

Last Sunday you learned the story of S. John

the Baptist, the herald of the King, and how an angel foretold his birth. Now, while Zacharias and Elizabeth were waiting for their little boy to be born, they had one day a visitor,—Elizabeth's cousin Mary. It must have seemed to Elizabeth and Zacharias that a great many wonderful things were happening to them lately, for it was a great honor and joy to have Mary visit them. Do you know why? Not because she was young and fair, nor only because she was sweet and gentle, but because God had chosen her for the greatest honor He ever gave to any woman,—the honor of being the Mother of the Messiah. Yes, Mary was the one who was to have that blessing for which every Jewish mother had longed, since the Jewish nation began, the blessing of having the Saviour for her Son.

She had never expected so great a joy, for she was very meek and lowly, and perhaps that is the reason God chose her, for He loves meek and lowly people. So God sent His angel Gabriel, the same angel that had appeared before Zacharias in the Temple, to tell S. Mary that she should have a Son, and that her Son should be the King and Saviour and Messiah for Whom the world had been waiting since the time of Adam and Eve. Not only that, but He was also the Son of God, and was to have no earthly father, since God was His Father.

S. Mary was very, very much surprised, just as Zacharias had been when the angel came to him, but she did not doubt what the angel said as Zacharias

had done, she only bowed her head very humbly, as she knelt before the shining messenger of God, and said "Behold the handmaid of the Lord, be it unto me according to thy word." Did she feel proud, do you think, because God had chosen her to be the most blessed of women? No indeed, she was only glad, and grateful to God for His goodness. She knew that whatever God did was wise and right, so if He chose her for so great an honor He would help her to be worthy of it. Did she run about to the neighbors, telling them of the good news? Not at all; she stayed quietly at home, getting ready for the wonderful thing which was to happen. The only person she went to see was Elizabeth, for Elizabeth was her cousin, and when Elizabeth saw her coming, she knew before S. Mary told her, the joyous news, and greeted her by saying, "Whence is this to me that the mother of my Lord should come unto me?" Then Mary, with a heart full of joy, answered with a hymn of praise to God, just as Zacharias had done at the birth of S. John. S. Mary's hymn is in our Prayer Books, too, in the service of Evening Prayer, and it is called the "Magnificat," for it begins "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." It is one of the most beautiful hymns ever sung, and whenever you sing it, think of the Blessed Virgin Mary, and the wonderful message the angel brought her. Let us try to be sweet and gentle as she was, to keep our hearts pure and free from sin, to be meek and lowly, and kind to those

around us, so that we may be ready at Christmas-tide to receive, like her, the Christ Child into our hearts, and to answer as she did whenever God shall speak to us: "Behold the handmaid of the Lord, be it unto me according to thy word."



Christmas.

The Birth of Christ.

O Holy Child of Bethlehem
Descend to us, we pray.
Cast out our sin, and enter in:
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell:
O come to us, abide with us,
Our Lord Emmanuel!



NATIVITY.

1st Sunday After Christmas.

The story and meaning of Christmas Day.

Learn: Glory to God in the highest, and on earth, peace, good-will towards men.

All through Advent we thought of the coming of Christ. We learned how God got the world ready for His coming, and how he sent a special messenger to prepare the way. We tried to get our own hearts ready, too, for His coming at this Christmas-tide, so that He might be born in us and abide with us. Now all is ready and the Messiah has come: Advent is over and Christmas is here.

You have heard the story of that first Christmas Day many times perhaps. You know how the shepherds as they sat in the fields, watching their flocks by night, suddenly saw a bright light, so bright they must have rubbed their eyes to make sure they were awake and not dreaming. You remember how they heard sweet voices of angels singing "Glory to God in the highest, and on earth, peace, good-will towards men." They must have thought surely then, that it was all a dream and not real, for nothing so strange and wonderful had ever happened to them before. They were afraid, until an angel spoke and said: "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes lying in a manger." They were no longer afraid, you may be sure, when they heard such glad news, and they went at once, to Bethlehem, the city of David, to see and worship this newborn King. What a strange King they must have thought Him, this little Baby lying in a stable instead of a palace, with cattle around him instead of princes and nobles, and wrapped in swaddling clothes instead of purple and fine linen! But there were angels singing, and there was the great star shining overhead, and the shepherds knelt and worshipped, for they knew well that this tiny Baby in the manger was their Lord and Saviour.

Everybody did not know it: there were many

people in Bethlehem that night who did not hear the angels, nor see the star, because they were too busy thinking what they should eat and wear, and worrying over their troubles. There was an inn-keeper who might have had the Son of God for his Guest, but the inn was crowded, and he would not make room for S. Mary and S. Joseph. So the Saviour of the world was not born under his roof, but in a stable. Think how sorry that innkeeper must have felt when he found out Whom he had turned away from his door! He did not know, of course, what he was doing, but if his heart had not been so full of the thought of making money, he might have been kind to the Blessed Virgin Mary, and made room for her. We do not always know when God comes to us, and we must be very careful that our hearts are not so full of worldly thoughts that we, like the innkeeper of Bethlehem, shall turn Him away.

So the Messiah came at last, and so quietly, so humbly, that at first only a few knew of His coming. There He lay, the King of Heaven and earth, in a manger, with only His Mother, the Blessed Virgin Mary, watching over Him, and His foster father, S. Joseph, standing by. But now nearly the whole world knows about the Babe of Bethlehem,—nearly the whole world knows that He was the Son of God. And all who do know about Him, all Christian people in every country, have kept Christmas Day ever since as one of the very greatest, happiest days in all the year. They give each other

Christmas gifts, in memory of that first Christmas Gift which God gave the world: the Gift of His own dear Son. They go to Church and worship Christ as the shepherds worshipped Him in Bethlehem,—not in the manger now, but on the Altar, where He is present in the service of the Holy Eucharist. They cannot see Him as the shepherds did, but they know that He is really truly there, just as truly as He was in the stable at Bethlehem, and so they kneel before Him and worship Him just as joyfully. Think of this, when you go to Church on Christmas Day. think that you are going as the shepherds did, to worship the new-born King, and then sing with all your hearts:

Oh, come, all ye faithful,
Joyful and triumphant;
Oh come ye, oh come ye to Bethlehem:
Come and behold Him,
Born the King of angels;
Oh come, let us adore Him,
Oh come, let us adore Him,
Oh come let us adore Him, Christ the Lord!

**HEAD OF CHRIST.****2d Sunday After Christmas.**

Circumcision—Very God and very Man.

Learn: "And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man."

You heard last Sunday how the Son of God came down to earth, and became a little Baby, born in the town of Bethlehem on Christmas Day. We have been keeping His Birthday with great joy, because it was such a wonderful thing for God to become Man and dwell among us.

Perhaps you have sometimes thought that because He was God that Christ did not live like other

people: that when He grew up He did not have to work and do disagreeable things, that He did not have to suffer and bear pain. But indeed He did, for that is just why He came down to earth,—to live and suffer as all the world live and suffer, to be just like us in every way except one. Can you guess the one way in which He was different? He never, never did anything wrong. He suffered like other people, but He did not sin like them. And He suffered very, very much, more than any other person in the world, so that He is sometimes called “A Man of Sorrows and acquainted with grief.”

So, you see, the little Christ was to live as other children lived: He was to obey His Mother, and keep all the laws and customs of the Jewish Church, just as if He were not God Himself, just as if He were not better and greater than the rest of the world. Before He was big enough to do this Himself, His Mother kept the laws for Him, just as other Jewish mothers had done for hundreds of years. And she began when He was only a week old, by having Him circumcised, for it was a law among the Jews,—a law God had given them,—that every Jewish boy should be circumcised when He was eight days old. That was instead of Baptism, for they did not know about Baptism until Christ grew up and taught them. Circumcision did not take away sin as Baptism does; it did not make a little child the “child of God,” but it marked him as one of God’s Chosen People, who might become the children of God when the Saviour came to take away

their sin.

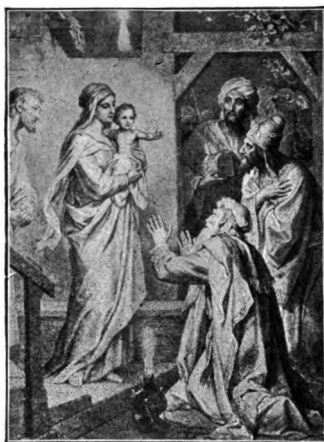
Jesus Christ did not need to be marked in this way, for He was the Son of God, but because He was also the Son of Man, because He was also flesh and blood like other children, He was circumcised as they were. It was then, too, that His human Name was given Him, the Name JESUS, which the angel Gabriel had said should be given Him, for He should save His people from their sins, and Jesus means "Saviour." We always bow our heads at His human Name, to show that we believe He was God as well as Man.

So Jesus Christ was circumcised to keep the Jewish law, and you will see, as you learn more about Him, how all His life He kept the laws of the Church just as He kept them by being circumcised. When we think of this, it should make us very careful to keep the laws of the Church, too, if we are trying to be like Him,—only it is no longer the Jewish Church we are to obey, but the Christian Church which grew out of the Jewish Church: the Holy Catholic Church, of which Christ Himself is the Head and Corner-stone.

Epiphany.

The Showing Forth of Christ to the Gentiles.

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we,
Evermore be led to Thee.

**ADORATION OF THE MAGI.****1st Sunday After Epiphany.**

The Story of the Wise Men.

Learn: From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles.

You remember that the first people to come and worship Christ were the shepherds, who saw the bright light while they were watching their flocks by night, and followed it to Bethlehem. But the next people to come and see the little Christ-Child were very different. Instead of being dressed in skins

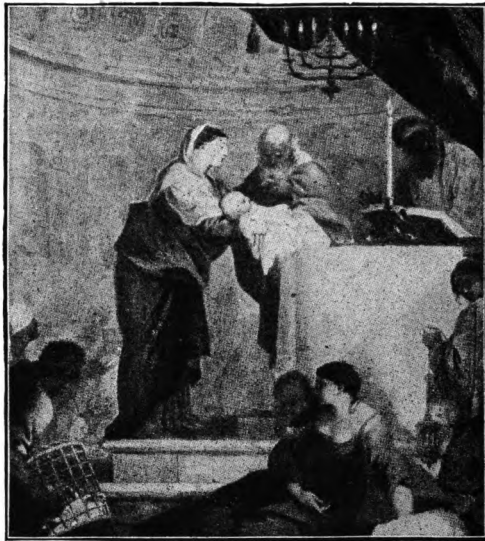
and coarse garments as the shepherds were, they wore silk and velvet robes: instead of walking into Bethlehem, they rode on silky coated camels: instead of carrying shepherds' crooks in their hands, they bore gifts for the Messiah. The shepherds did not know much about the big world outside their own green fields, and these newcomers knew all about it, for they lived in a far country, and travelled through many lands. But the shepherds knew about God, and that is the greatest knowledge of all,—even these men in fine robes could know nothing better than that.

They, too, had come as the shepherds came, following the star to Bethlehem; they too, had come to worship the Messiah, although they were not Jews at all,—they did not belong to the Chosen People to whom the Messiah was promised. They were "Gentiles," as the Jews called all people not of their own nation, but they had heard, somehow, the promise of a Saviour, and they had travelled day and night to see Him. Not only to see Him had they come, nor only to worship, but also to lay gifts at His feet. Three men there were, and a gift from each, and each gift had a meaning. One gave Him gold, which meant that He should be a King, for kings are rich and have much money. Another gave Him frankincense, which meant that He was God, for "incense owns a Deity nigh," it shows the Presence of God. The third gave Him myrrh, and that was a sad gift, because it meant that He should die, for myrrh is used to prepare bodies for burial.

So these three men, wise men they must have been to have known so much about the Saviour,—these three men knelt before the little Christ-Child as the shepherd had done,—knelt in their rich robes of silk and velvet, and laid their precious gifts at His tiny feet. They may have been kings themselves, perhaps, for they were very rich and great, but they knew that this little Baby was the King of kings, far greater than any earthly king, and they worshipped Him. They were the first Gentiles to come to Christ, as the shepherds had been the first Jews, and Christ was first “shown forth” or made known to them. The Jews had thought that the Messiah was to come for them alone, and that the Gentiles would have no part in Him, but they were to learn that He came for Gentiles as well as Jews, and that He was to take away the sins of the whole world. Gentiles as well as Jews might kneel before Him and offer their gifts, and He would be their Saviour, too, their Saviour and their King.

Just think how dreadful it would be if this were not so: if He had not come for us, but only for the Jews, if He were not our Saviour at all! And think what a pity it is that there are boys and girls in the world who do not know even yet that they have a Saviour, who have not yet heard of Christ! We are telling them about Him just as fast as we can by sending missionaries into every heathen country, but it is not only the little children in heathen countries who do not know about Christ,—there are some in our own country, too, and perhaps you may

find some living around you. If you do, if you ever find any boys and girls who do not know about Jesus Christ our Saviour, who cannot tell why we keep Christmas Day, be sure to tell them all you know about Him, and bring them to Sunday School, if you can, where they will learn more. Then you will be a missionary, too,—you will be “showing forth” Christ as He wants every one of His children to show Him forth. You will be helping the time to come when everybody in the whole world will know that He is the Saviour, and will come with gifts as the Wise Men came, to worship Him, the Son of God.

**PRESENTATION IN THE TEMPLE.****2d Sunday After Epiphany.**

Presentation of Christ in the Temple.

Learn: Nunc Dimittis.

When Jesus Christ was only eight days old His Mother began to keep the laws of the Jewish Church for Him by having Him circumcised, as you learned on the Second Sunday after Christmas. Now forty days after Christmas, when He was almost six weeks old, there was another custom for the

Blessed Virgin Mary to keep. Every Jewish mother, forty days after her baby was born, took him to the Temple, and made an offering to God of a little lamb or two turtle doves. S. Mary was quite poor and could not buy a lamb, so she did as other poor people did: brought turtle doves instead. Nobody was ever too poor to bring turtle doves, even if it took most all the money they had to buy them, for nobody would have thought of such a thing as not making this offering to God.

So S. Mary came to the Temple, bringing her Baby and her offering with her. She must have looked very much like other young mothers who had brought their first-born children there, only perhaps no other mother had quite so sweet a face: and the little Christ Child must have looked very much the same as other babies, only perhaps His big baby eyes seemed to see more than the eyes of other children. But there were only two people in the Temple who saw any difference between this Mother and Child and all the other mothers and children who had come there for many years. One was a woman named Anna, and the other an old man named Simeon. Simeon was so old that he could hardly walk, and his eyes were so dim that he could scarcely see, and altogether it was not much pleasure for him to live. Does it seem strange to you that any one should want to die? Perhaps it does now, but if you were so old that it hurt to move, and you could scarcely see or hear, then you might long to leave this world and be with God.

Simeon would have been glad to die but for one reason,—God had promised him long, long ago that he should not die until he had seen the Messiah; and so, old and feeble as he was, Simeon kept on living, and wanted to keep on living, until the Messiah should come. Day after day, month after month, year after year he had waited, and although it seemed a long time to wait still Simeon never grumbled or grew impatient, because he knew that God always keeps His promises.

And now at last the day had come for which he had waited so patiently: the Messiah had come to the Temple, not in a chariot, riding in state, but in His mother's arms! Do you think Simeon felt disappointed? No indeed, he had too much faith in God to be disappointed in anything God did, and if God chose to send the Messiah as a little Baby, Simeon knew that it was best for the Messiah to come that way. Perhaps you may wonder how he knew this **was** the Messiah,—how he saw that this child was different from other children, since he was almost blind. Do you suppose God would have let him live all those years just to see the Messiah, and then not have let him know the Messiah when He came? Of course not: Simeon's eyes grew bright and clear again when they rested on that sweet-faced Mother, and he knew at once Who the Child was Whom she carried so tenderly. How glad, how very glad he must have been, as he looked at the little Child and knew that this was indeed the Messiah and Saviour. He took him, oh! so gently,

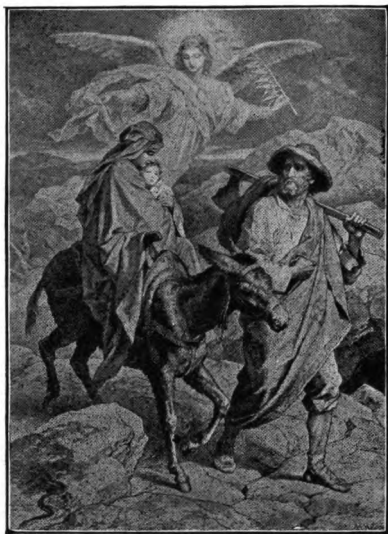
so reverently in his weak old arms, which felt strong and young again as they clasped the Son of God. Then he spoke and said :

“Lord, now lettest thou thy servant depart in peace :
according to thy word,
For mine eyes have seen : thy salvation,
Which thou hast prepared ; before the face of all
people ;
To be a light to lighten the Gentiles : and to be the
glory of thy people Israel.”



That is the third song you have learned about since the Church Year began, and like the other two this is in our Prayer Books, and we sing it at Evensong. Sometimes we sing it also at the close of the Eucharist, when we, too, have seen the Salvation of God, and have been, like Simeon, in the Presence of Christ. Think of Simeon when you sing this song, and ask God that you may be patient and faithful as he was, so that when it comes time for you to die, you may say as he did :

“Lord, now lettest thou thy servant depart in peace :
according to thy word, For mine eyes have
seen thy salvation.”



THE FLIGHT INTO EGYPT.

3d Sunday After Epiphany.

The Flight Into Egypt.

Learn: Out of Egypt have I called my son.

We are keeping the season of Epiphany still, and Epiphany, you learned, means “showing forth”—the showing forth of Christ to the Gentiles. You have heard the story of the three Wise Men, the first Gentiles to whom Christ was shown forth, but there is one thing about the Wise Men which you

did not hear in that story, because it makes another story by itself.

On their way to Bethlehem these Wise Men stopped to ask where they could find the new-born King, and they happened to ask the very worst person possible, although of course they did not know it. Who do you suppose that person was? Why, no other than Herod, King of Judea, the country in which Christ was born. Now Herod was a wicked man, and wicked people are always afraid that somebody is going to hurt them, because they know they deserve it. So when Herod heard that a Child was born Who was to be a King, he became very much frightened, for fear this Child should kill him when He grew up, and reign in his stead. He did not know that the kingdom Christ was to reign over was a Heavenly, not an earthly kingdom: that His Throne was at the right hand of God and not in Jerusalem. So, like the wicked man he was, he made up his mind to get rid of this dangerous Child, before He should grow up and seize the throne. The trouble was, Herod did not know where to find Him, any more than the Wise Men did, till someone told him that the prophets had said that He should be born in Bethlehem. That helped matters some, but there were a great many babies in Bethlehem, so Herod asked the Wise Men to stop on their way back and tell him just where they found the little King.

The Wise Men did not know the wicked thought in Herod's heart, but God knew, and He

told them to go home another way, so that they would not pass through Jerusalem by Herod's palace. They did as God told them, and Herod waited in vain for their return. By and by he grew tired of waiting, and flew into a great rage because they did not come. He saw that he must find another way to get rid of this Child, and the only way he could think of was this: he ordered his soldiers to kill every little baby boy in the country, and then he felt sure the little King would be killed among them. That was a terrible thing to do, but the soldiers had to obey, and left the poor mothers weeping over their little dead babies. We call this the Massacre of the Holy Innocents, for these little children had done no wrong: they did not deserve to die and we hope God is making them very happy in Heaven, because they died for His dear Son.

But the little Christ Child was not killed,—it was not time yet for Him to give up His life for the sins of the world: He must grow up and do His work first. So God told S. Joseph in a dream to take the young Child and His Mother away during the night, into Egypt, because Herod sought the young Child's life to destroy it. So S. Joseph and the Blessed Virgin Mary got ready very quickly, and started off after dark carrying Christ away from cruel Herod. In a year or two, after Herod was dead, they all came back again, but while Herod was alive they stayed safely in Egypt, and the little King was not killed after all.

Herod could not hurt Him for God was watching

over Him, and God never lets harm come to any of His children. He may let them suffer sometimes, when it is best, just as He let Christ suffer afterwards, and die upon the Cross, because by doing so He saved the world. But we can always be sure that God is watching over us, and that He will let nothing really hurt us if we trust in Him. Satan wants to hurt us, he wants to destroy us, just as Herod wanted to destroy Christ, only Satan does not try to kill our bodies but our souls. You may think it is very dreadful to have anything hurt your body, but it is much worse to have harm come to your soul. Remember that, and remember too, that Satan cannot hurt your soul so long as you love and obey God, for God is far greater than Satan. It was Satan who made Herod want to kill Christ, and all His life long after that Christ had to fight Satan. But He conquered him at last, and bruised the serpent's head, as God promised Adam and Eve He should do. We can conquer Satan, too, with God's help, and God will save us from him, just as He saved the little Christ Child from Herod.

**CHRIST AND THE DOCTORS.****4th Sunday After Epiphany.**

Christ and the Doctors.

Learn: Wist ye not that I must be about my Father's business?

Have you ever been in a carpenter shop? Have you ever seen the bench where he works, and the tools he uses,—the hammer and chisel and plane and square? If you have, you can make a picture in your mind of the little carpenter shop at Nazareth, where Jesus worked with His foster father, S. Joseph, who was a carpenter. You can imagine Him helping S. Joseph plane the boards until they were quite smooth and fitting them snugly together. You can think of Him helping His Mother, too,

going to the well for water, and waiting upon her. That is the way He lived for twelve years, staying quietly at home, and what a happy, holy home that must have been!

When Jesus was twelve years old He went away from home for the first time. Think of that! Not since He had been brought as a little Baby to Nazareth had He left the town. You remember He was not born there,—He was born in Bethlehem, but Bethlehem was not the home of S. Joseph and the Blessed Virgin,—they had only gone there to pay taxes. So when they came back from Egypt, after Herod died, they went again to live at Nazareth.

Now the time had come for Jesus, like other Jewish boys of twelve, to go to the Temple in Jerusalem, and be examined by very wise and learned men. Then, if He could answer the questions they asked Him, about the Church and the Law, He would become a full member of the Church: He would have just as much a share in it as any grown person. That is something like Confirmation, isn't it? You know that when you were Baptized you were made a member of the Holy Catholic Church, but you will not be a full member, you will not have a full share of its blessings until you have been Confirmed. When you have learned something about the Church, when you can say the Catechism, then you will be Confirmed by the Bishop. Confirmation strengthens the gift of the Holy Spirit given you in Baptism, and makes you ready to re-

ceive the Blessed Sacrament of Christ's Body and Blood in Holy Communion. So the little Jewish boys were made members of the Church when they were circumcised, and full members when they were brought to the Temple at twelve years of age.

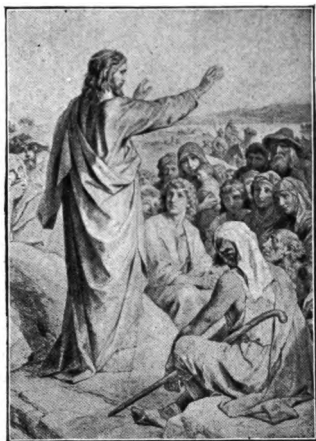
It must have been a great event for Jesus when He went to the Temple for the first time. His Mother had taken Him there when He was a Baby, you remember, but of course He was too little then to know what was happening. Now it was quite different. Now He was going with His Mother and foster father to His own Heavenly Father's House. How eager He must have been to get there,—to see the great city of Jerusalem and the beautiful Temple, which His Mother had told Him about many times! Don't you think He must have felt very glad when He saw at last those city gates gleaming in the sunlight, and the walls of the Temple itself shining white upon the hill? In the Temple were the learned men, doctors of the law, waiting to examine whoever might come there. Little did they guess, those wise doctors, Whom they were to examine that day. Little did they guess that they were to talk with the Son of God! But perhaps when Jesus came and stood among them, they may have felt that somehow this little Lad of twelve was not quite like other boys. Perhaps they thought, as they saw His sweet face and looked into His big serious eyes that He was wiser and better than other boys. At any rate, they soon found that He knew the Law quite as well as they themselves, and

although He listened very respectfully to all they said, He asked strange questions which they could not answer. That surprised and puzzled them. Never before had a boy come there who could answer their questions so well, and never before had a boy asked them such questions as this Boy did. Instead of staying there a little while, Jesus stayed all day, listening to and talking with these wise men, who forgot everything else in the world as they listened to Him.

The next day He came again, and the next: for three days He talked with them, and what do you suppose happened in the meantime? His Mother and S. Joseph went back home! It was strange, wasn't it, that they should go without Jesus, but you see it happened this way. Many of their neighbors had come to Jerusalem, too, because it was time for the Feast of the Passover. Every year the Jews kept this Feast, you know, in memory of the time when God led them out of Egypt, and all who could, kept it in Jerusalem. So a number of people from Nazareth had come, and they all started home together. S. Mary and S. Joseph were with them, and they thought of course Jesus was there, too,—although they did not see Him,—because He was always so thoughtful and obedient. You can imagine how worried and frightened they were when they found He was not with any of their neighbors. They went straight back to Jerusalem as fast as they could go, and hunted everywhere for Him. At last, after looking all over the city

they found Him in the Temple, still talking with the doctors and asking them questions. S. Mary was very glad to find Him safe, but she could not see why He had stayed behind, so she asked Him why He had made them so much trouble. He seemed surprised that she had not guessed He was in the Temple and looked there first of all, for He said "How it is that ye sought me? Wist ye not that I must be about my Father's business?"

You see, He was getting ready for the work His Father had sent Him to do, the work of saving the world, and pretty soon He would have to leave His home forever in order to do that work. He did not leave it yet: He went back to Nazareth with His Mother, but His Mother began to understand now why He had stayed in the Temple. She began to see that the time was coming when He could no longer obey her, but must obey His Father in Heaven, and do His Father's will. If Jesus had stayed at home all His life on earth He would not have been able to do the work He had been sent to do: He would not have been the Saviour and Messiah. But if He had not been a good and obedient Son to His earthly mother, He could not have been a good and obedient Son to His Heavenly Father. He had to learn obedience at home before He could do His work in the world. We must all remember that: we must all try to do our duty at home, so that if God ever calls us to leave our home, we, too, may be ready to do His work, and be His obedient children.



CHRIST PREACHING TO THE MULTITUDE.

5th Sunday After Epiphany.

The Parable of the Sower.

Learn: Given for us, and condescending
To be born for us below,
He with men in converse blending
Dwelt the seed of truth to sow,
Till He closed with wondrous ending,
His most patient life of woe.

Let us think a little bit to-day about what Jesus said to His mother when she found Him in the Temple talking with the doctors. Let us try to see what

His Father's business was which He must be about. You all know that Jesus Christ came to save us from our sins,—that was what His Father sent Him for, of course. He was to live as we live, and suffer as we suffer, only a great deal more, and finally die for us on the Cross. And then He was to teach us how His life and His suffering and His death could save us, for if He did not do this how should we know what it was all about? How should we know enough to use the gifts He gave us if He did not teach us? Christ was made Man and died that He might give us Eternal Life through His Mystical Body, the Church, but what good would that do us if we did not know about it? Gifts that people do not know how to use cannot be very much help to them. So, you see, Christ had to teach a great deal, and we know that whatever He said is true, because He is God, and God is Truth.

But everybody did not believe His words,—and some forget them almost as soon as they heard them, and others were too busy with their cares and pleasures to think much about them. Christ tells us about these people in a parable. Now a parable is “an earthly story with a heavenly meaning:” it tells about heavenly things in a way we can understand, and Christ used parables a great many times in His teaching. This parable I am going to tell you about is the parable of the Sower, and it reads like this:

“Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside,

and the fowls came and devoured them up. Some fell upon stony places where they had not much earth; and forthwith they sprung up because they had no deepness of earth; and when the sun was up, they were scorched; and because they had not root they withered away. And some fell among thorns; and the thorns sprung up and choked them. But others fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold."

That is the earthly story, now let us see the heavenly meaning. Christ told His apostles what it meant, because it was for them to know about heavenly things. The seed is the Word of God,—the Truth that Christ was trying to sow in the hearts of men. Some of the Truth fell on the ears of people who weren't listening very well, or paying much attention, and before it could get into their hearts, before they could think anything about it, the devil came and took it away, for fear they should believe and be saved. Perhaps they never knew until it was too late how near they came to being saved,—how much they missed by being careless.

The seed that fell on stony ground is the Truth that people hear very gladly, and think what a fine thing it is, and are very enthusiastic about it for awhile. Then, pretty soon they find that if they are going to believe that Truth they are going to have what seems to be a very hard time, and they

must do unpleasant things sometimes, and give up their own selfish way. It doesn't seem so fine then, because, you see, they weren't really in earnest, and so they give it up.

The seed that fell among thorns is the Truth that really starts to grow in some people's hearts, and gets along very well for a time, until pretty soon great prickly thorns spring up to choke it out. The thorns are the cares and pleasures of this world, love of money, and fine society, and clothes and fame. They are so much stronger than the little seed of Truth that they crowd it out, just as the little Christ Child was crowded out of the Inn at Bethlehem, because there was no room.

It is much pleasanter to think of the seed that fell on good ground and brought forth fruit, for that is the Truth that people believe, and keep in their hearts, and think about, and live in their lives. You can live a truth as well as think it or speak it, did you know that? And I am sorry to say that you can live a lie, too. When you try to make people think that you are very much better than you are, that is living a lie, but when you try to live so that people will know that you believe in Jesus Christ, that is living the Truth, that is making the seed in your heart bear fruit. Then your heart will not be like the wayside, nor the stony ground, nor a thicket of thorns, but it will be good ground, and a little garden of sweet flowers for your Saviour.



THE GOOD SAMARITAN.

6th Sunday After Epiphany.

The Parable of the Good Samaritan.

Learn: Go and do thou likewise.

Last Sunday you learned about parables, and heard one of them too,—the Parable of the Sower. To-day you are going to hear of another Parable which our Blessed Lord told, a Parable about your neighbor. Do you know who your neighbor is? A certain lawyer didn't, or at least he pretended not to know, just to see what Christ would say. So Christ told a story to show him who his neighbor was. The story was about a man who travelled from his home in Jerusalem down to Jericho, and on the way something very sad happened: he fell

among thieves! Thieves are never particularly pleasant people to meet, and these thieves were a little worse than usual, for they not only robbed the poor man, but wounded him, and left him half dead.

While he was lying there three people came along the road, and the first two hurried by on the other side, pretending not to see the wounded stranger, for they did not want the trouble of looking out for him, no indeed, although one was priest and the other a Levite, who should have been glad to help any one in trouble. The man who finally did help was neither a priest nor a Levite, nor even a Jew: he was a Samaritan, and the Jews looked down upon the Samaritans. Sometimes, however, the Samaritans taught them lessons in faith and charity, which ought to have made them quite ashamed. The Samaritan Christ told about was like this. He was much more charitable than the priest or the Levite, who were supposed to be very holy men, for he stopped when he saw the wounded man, and pouring oil in his wounds, bound them up. Then he helped him up onto his own ass, and took him to an inn where he would be carefully cared for. That was very kind, wasn't it, and we would hardly expect him to do more. But he did do more: he gave the innkeeper two pence, and said, "Whatsoever thou spendest more, when I come again I will repay thee," for he wanted to be sure that everything possible should be done to help the sick man get well.

Which of the three men, the priest or the

Levite or the Samaritan, was neighbor to him who fell among thieves? That is the question our Lord asked when he finished the story, and the answer was, as you must have guessed, the Samaritan. Then said Jesus, "Go and do thou likewise," So you see, our neighbors are not always the people who live next door or on the same street: they may even be people we have never seen before. Everybody we meet in this big world is our neighbor, and we are to love him as ourself, that is, we are to think of him first. We are to go to him when he is in trouble, and nurse him when he is sick, and help him all we can, no matter how inconvenient it may be, and we are to be kind and loving to him always.

Perhaps there are some people you don't like very well, and you feel as if you never could like them, no matter how hard you try. Suppose you do something kind for them whenever you get a chance, and perhaps you will not find them so disagreeable after all. It is very strange, but we are apt to like people we are kind to much better than people we are unkind to, and the kinder we are, the better we like them. Try it and see. God doesn't expect you to love everyone as you do your father and mother and your best friends, but he does expect you to be kind to everyone, and think of others before you think of yourself. That is what He means by loving your neighbor as yourself.

There is another meaning to this Parable of the Good Samaritan, for there is One Who loved everybody in the whole world so much that He gave His

life for them. I mean Jesus Christ, Who binds up the wounds that Satan makes, and brings us to the shelter of the Church. There He leaves us, and the two pence are the two Sacraments He gives His Priests to spend for us, to make us well and strong, so that we may at last get to our home in the Heavenly Jerusalem.



Septuagesima.

Seventy Days Before Easter

Lord, take Thou my heart, for I cannot give it
Thee, and when Thou hast taken it, keep it, for I
cannot keep it for Thee, and save me in spite of
myself, through Jesus Christ our Lord. Amen.



Septuagesima Sunday.

Prayer.

Learn: "Thy will, not mine, be done, O Lord."

All through Epiphany you learned about Jesus when He was a Baby at Bethlehem, and a Boy at Nazareth. You heard how the Wise Men came to worship Him, and how S. Mary presented Him in the Temple, how He was taken into Egypt because of cruel Herod, how He grew up in Nazareth, and how He talked with the doctors in the Temple.

To-day is Septuagesima Sunday. Septuagesima is a queer word, isn't it? But it only means "seventy,"—seventy days before Easter. On Septuagesima Sunday let us begin to think about Jesus when He grew up: let us think of Him as getting ready to leave home and do His Father's work. The Bible does not tell us what He was doing all those eighteen years between His visit to the Temple and the beginning of His work. Does it seem to you that eighteen years is a very long time in which to be getting ready for anything? Perhaps, but God is very patient. He had waited hundreds of years for the world to be ready for the Messiah, and He could wait a few more years until the Messiah was ready for His work. How do you suppose He got ready for that work? One thing we are sure He must have done, and that is, He must have prayed,—prayed a great deal.

Prayer, you know, is not always asking God for something. That would be very selfish, wouldn't it, only to pray when you wanted something? There **are** people who do that,—who never think of thanking God when He has given them what they asked for. Do you think your mother would be pleased, if, when you had begged very hard for something, and she had given it to you, you ran away to enjoy it without so much as saying "thank you?" Of course not, and neither is God pleased when His children forget to thank Him. We pray when we are sorry for being naughty, and ask God to forgive our sins; we pray when people are sick, and

ask God to make them well; we pray when people are in trouble, and ask God to comfort them; we pray when people are in danger, and ask God to save them. And every time He answers the prayer, everytime He gives us what we ask for we must be sure to thank Him.

Sometimes it may seem as if He did not hear us at all, because He doesn't give us what we ask for, but we know that He **does** hear. We know that the reason he doesn't grant our prayer is, that we have asked for something we ought not to have. Your mother may not let you eat all the candy you want, sometimes, not because she doesn't love you, but because it would make you sick. She knows best what is good for you. So God does not always give us what we ask for, because He knows it is not best for us to have it. We must never feel badly if God does not seem to answer our prayers, because they may not have been good prayers. It is always best when we pray for anything, to ask it only if God wishes us to have it: only if it be **His** will too, just as Christ taught us to say in the Lord's Prayer, "Thy will be done." That is the way He prayed, although it was sometimes very, very hard for Him to say "Thy will, not mine, be done, O Lord," as you will see when you learn about His Cross and Passion.

You and I may never have to suffer as He did, but we must be ready to say when we do suffer, "Thy will be done." We may need God's help to say it: we may sometimes want to be good, only it

seems as if we just couldn't. When we feel that way, when part of us wants to be good and part of us wants to be bad, we must say this prayer:

Lord, take Thou my heart, for I cannot give it Thee, and when Thou hast taken it, keep it, for I cannot keep it for Thee, and save me in spite of myself, through Jesus Christ our Lord.
Amen.

"Through Jesus Christ our Lord:" all our prayers should end this way, because Jesus told us that whatever we ask in His name His Father will give us. Remember that, ask always in Jesus' name, and then be sure God will grant your prayer if it is a good prayer. If He does not grant it, learn to say, as Jesus said, "Thy will be done."



THE BAPTISM OF CHRIST.

Sexagesima Sunday.

The Baptism of Christ.

Learn: "This is my beloved Son, in whom I am well pleased."

When a soldier is going into battle what is the first thing he does, if he is a good soldier? Why, he gets his weapons ready. Nowadays he carries a

gun and pistol, but in olden times, the times you read about in story books, he carried a sword and shield. The sword was to fight with, and the shield to protect him. Some soldiers, knights they were called, had armor besides the shield,—coats-of-mail that covered them all over, and they fought on horseback with lances. But whether they walked or rode, whether they fought with swords or lances, whether they were protected with shields or coats-of-mail, they always took good care to arm themselves before battle.

Last Sunday you learned how Christ was getting ready to do His work of saving the world from sin, but perhaps you did not know that He was to fight a battle. It was not a battle such as we read about in our histories, where men kill each other, but it was a **spiritual** battle: a battle between right and wrong, between good and evil, between God and Satan. You remember that Christ, the Messiah, had come down from Heaven to crush the Serpent's head, as God promised Adam and Eve, but you remember, too that the Serpent would wound His heel. That meant, of course, that Christ would conquer Satan in the end, but Satan would make Christ suffer first.

So Christ was getting ready for this battle with Satan, and what do you suppose His weapons were? They were spiritual weapons, because it was to be a spiritual battle, and one of the weapons was prayer. You learned about prayer last Sunday, but perhaps you did not think of it then as a weapon. To-

day you are going to hear about another weapon with which Christ armed Himself just before the battle, and this weapon was the Gift of the Holy Ghost, or Holy Spirit, which was given Him in Baptism.

S. John the Baptist, you remember, had been baptizing people who were very sorry for their sins and wanted them washed away. Now Jesus went to S. John and asked to be baptized! You can imagine how surprised S. John was. He did not want to do it at first, because it seemed quite strange for him to baptize One so much greater than himself, and One Who had no sin to be washed away. But he obeyed, of course, and then something wonderful happened. The Heavens opened, and God the Holy Ghost came down in the form of a Dove, and lighted on Christ's head, while a Voice from Heaven spoke,—the Voice of God the Father,—saying, "This is my beloved Son in whom I am well pleased." Just think what a wonderful thing that was for S. John to see and hear! There he was, standing beside God the Son, seeing God the Holy Ghost come down from Heaven, and hearing God the Father speak! Never before had there been such a Baptism, but Baptism was to be quite different now from before,—it has always been different ever since. Before it had been only a sign that people wanted their sins washed away: now it really and truly washes away sin. Now when people are Baptized the Holy Ghost comes down upon them, just as He came down upon

Christ, only He does not come so that we can see Him.

Christ did not need to be Baptized,—He had no sins to be washed away,—He did not need the Gift of the Holy Spirit, for He was God; but He wanted to show us how we are to receive this Gift, He wanted to teach us how we are to get ready for battle,—because we have to fight Satan, too, if we are following Christ. Christ is our Captain, and we are His soldiers. You know how we sing:

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before!
Christ the royal Master
Leads against the foe;
Forward into battle,
See, His banners go.
Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before!

Did you ever think what that hymn meant? Did you ever know that when you were Baptized you were made a soldier of Christ, and signed with the sign of the Cross, “in token that hereafter” you should not “be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil.”

You could not begin to fight Satan then, perhaps, if you were only a tiny baby, but God gave you the weapons to fight with later. He washed you clean from sin and made you His own child, He gave you the Gift of the Holy Spirit, so that when you grew older, when you had this Gift strengthened in Confirmation, you could go forth and fight under the Cross of Christ against sin and Satan, and "continue Christ's faithful soldier and servant" unto your life's end.





THE TEMPTATION.

Quinquagesima Sunday.

The Fasting and Temptation of Christ.

Learn: Fight the fight, Christian,
Jesus is o'er thee;
Run the race, Christian,
Heaven is before thee;
He Who hath promised
Faltereth never;
He Who hath loved so well
Loveth forever.

We have been learning how Jesus Christ got ready for battle, and now, to-day, Quinquagesima

Sunday, we are going to see how He began that great battle with Satan: how He conquered him and "crushed the Serpent's head." Jesus had prayed, He had been Baptized, and now He was ready to meet His enemy. Where do you suppose the battle began? In the little town of Nazareth? No indeed. In the big city of Jerusalem? Not at all. It began in the wilderness, in a place where there were no people and no animals, no trees or flowers,—a place where there was hardly anything but sand and stones, because there was no water to make things live and grow. A wilderness is not a very pleasant place to be in all alone, but it is still more unpleasant when your worst enemy is there with you. That is what happened to Christ, after He had been alone and fasting for forty days. His worst enemy, Satan, found Him in the wilderness, and tempted Him: tried to make Him sin.

How do you suppose he went about it? You remember how clever he was in tempting Adam and Eve, and he was just as clever now. Christ had been fasting,—He had not eaten anything for forty days, and of course He must have felt very weak and hungry. Satan knew this, so he said to Christ, "If Thou be the Son of God, command that these stones be made bread." Christ did not listen to Satan as Adam and Eve had done, for He had come to take away the sin which they brought into the world: He had come to be a second Adam, an Adam Who would conquer Satan instead of giving in to him, and undo the harm the first Adam had done.

So Christ answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He meant, you see, that man's soul must be fed as well as his body, and that it was not right to feed the body and let the soul starve, for the soul is much more important than the body.

When Satan found that he could not make Christ give in as Adam had done, he tried another plan. He took Jesus Christ and placed Him on a pinnacle of the Temple in the Holy City of Jerusalem. Then he said, "If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." That was like a "dare," wasn't it? It was just as if Satan had said, "If you are the Son of God as you say, let's see what you can do. Cast yourself down there,—I dare you to do it." Christ knew what Satan was trying to do, He knew that Satan wanted to make Him show His power, and He answered by saying, "It is written again, Thou shalt not tempt the Lord thy God," that is, you mustn't do foolish things and then expect God to keep you from being hurt. So Satan had failed twice, but he did not give up yet. He tried once more, and this time he tried the hardest of all.

He took Jesus up on to a high mountain, and showed Him all the kingdoms of the earth,—great cities full of fine buildings, and gold and riches. "All

these things will I give Thee," said he, "if Thou wilt fall down and worship me." Think of that,—all the gold and riches in the world! But gold and riches could not save people from sin,—gold and riches could not help Christ in His work, and besides, He never could do that work if He should worship Satan. Only think of it,—Christ worshipping Satan! Of course He didn't do anything so dreadful. He said instead "Get thee behind me, Satan," and Satan knew that he had failed, knew that he could not make Christ sin.

So he went away, and angels came and ministered unto Christ. They had been around Him all the time strengthening Him, and they are all around us, too, strengthening us when Satan tempts us to sin. We can drive Satan away, too, if we ask Christ to help us, for He fought Satan so that He might help us when we fight. Next Wednesday, Ash Wednesday, is the first day of Lent, and we keep Lent for forty days in memory of the time when Christ fasted in the wilderness and was tempted by Satan. In Lent we fast too, and fight Satan as He did, and we can also conquer him with Christ's help; we can also say "Get thee behind me Satan," and then angels will come and minister unto us.

Lent.

The Fasting and Temptation of Christ.

**O Saviour of the world, Who by Thy Cross and
precious Blood hast redeemed us:**

**Save us, and help us, we humbly beseech Thee,
O Lord.**



CHRIST KNOCKING AT THE DOOR.

1st Sunday in Lent.

Prayer, Fasting and Almsgiving.

Learn: Shall not we Thy sorrow share,
And from earthly joys abstain,
Fasting with unceasing prayer,
Glad with Thee to suffer pain?

This is the first Sunday in Lent, for last Wednesday we began to keep the Lenten season, we began to share our Lord's sorrow, to fast and fight against Satan with Him. You may remember, perhaps, that the first day of Lent is called Ash Wednesday, but I wonder if you know why? It is be-

cause, years ago, people used to put on sackcloth and ashes when they fasted. Sackcloth is very coarse and uncomfortable, so people wore it to show that they were not thinking of their bodies: of fine clothes and worldly things, but of their souls,—of how poor and sinful they were in the sight of God. They put ashes on their heads because ashes are a sign of penitence, of sin, and death. When we die, our bodies will become dust and ashes, and we die because of sin, because Adam brought sin into the world. “The wages of sin is death.” We do not put on sackcloth and ashes nowadays when we fast, because they are only signs of penitence, of being sorry for sin, and we can be just as sorry without wearing them.

Lent is a time when we think a great deal about our sins, because it was for our sins that Jesus Christ suffered,—He had no sins of His own: He bore the sins of the world. It was for us that He fasted and was tempted by Satan in the wilderness, for us that He fought and conquered him. So you see there are several things for us to do in Lent: we are to think about our sins which made Christ suffer, and we are to suffer a little with Him,—we are to fight against Satan with prayer and fasting as He did.

You learned something about prayer on Septuagesima Sunday. You learned that prayer was thanking God as well as asking Him for something; that we should pray in Christ’s name; and that if God does not always grant our prayers it must be

because we ask for something we ought not to have. When we pray in Church we always kneel down, and we kneel for our prayers at home night and morning, but we must not think that we cannot pray except when we can kneel: we must not think that we should pray only at night and morning, because we ought to think of God during the day, and say little prayers to Him,—ask Him for what we want as we ask our earthly fathers, thank Him for being so good to us, tell Him we love Him and are sorry for being naughty children, ask Him to make us good. They need not be long prayers at all, just a few words as if we were talking to Him, and we can say them wherever we are,—at home or in school or on the street, for God is always with us, you know, and hears us even if we do not kneel down nor speak aloud. It is better, of course, to kneel, but sometimes we may be where we cannot, and then we must “bend the knees of our heart,” we must bow down before God in spirit since we cannot in body.

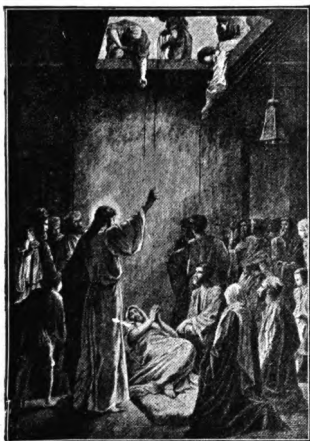
That is one of our Lenten duties, prayer, and another is, fasting. Christ fasted forty days and forty nights: He did not eat nor drink anything all that time, but we cannot do so much, of course. Fasting does not always mean going without eating at all, sometimes it does not have anything to do with eating. We can fast from other things besides food, did you know that? We can fast from other pleasant things besides cake and candy: we can fast from parties and going to the theatre,

from pretty clothes and many things we like but do not need. That is the way we should fast in Lent; we should give up things we are fond of, things which do not hurt us, perhaps, but do not make us better either, do not help us to be more like Jesus Christ. We cannot stop eating, for then we should die, and we need not give up the food that makes us strong and well, for God does not want us to hurt our bodies, He does not want us to be sick; but we **can** give up the goodies and sweetmeats which we eat just because they taste so good. We **can** give up good times and pleasures while our Lord is fasting in the wilderness, while He is suffering for our sin.

There is another Lenten duty for us to think about to-day besides prayer and fasting. Can you guess what it is? Almsgiving: giving to God's Church and God's poor, giving to those who have not so many blessings as we have. There are a great many people in the world whose bodies are starving, and there are others, worse off still, whose souls are starving. Perhaps you never thought of the heathen as being hungry: you may have seen pictures of heathen children who looked quite plump and well-fed, but their little souls are, oh! so hungry for Christ, so hungry for Him Who is the Bread of Life. You remember how Christ answered Satan when Satan tempted Him to turn stones into bread; He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Think of those poor heathen

children who have never heard words that came from the mouth of God, as you have, who do not even know that there is a God! When you remember them you will surely want to save your pennies and nickels and dimes for the missionaries whom the Church sends out to feed these hungry little souls with the Bread of Life, to teach them about the Word of God. Give to the poor at home and the heathen in far-off lands, this Lent,—give to God and His Church, for remember, all that you have has been given you by God, and you are only giving it back again to Him. “All things come of Thee, O Lord, of Thine own have we given Thee,” says the Priest as he offers our alms upon the Altar, and God will bless us if we remember this, and give gladly.

So those are our three Lenten duties: prayer, fasting and almsgiving, and we must do all three if we are to keep a good Lent, and have a happy Easter. We all want a happy Easter, of course,—we all want to sing Easter carols very joyfully, and worship Christ risen from the dead with all our hearts. If we are going to do this, if we are going to try and keep Easter well, we must keep Lent well first. We must be sad before we can be glad, we must fight Satan before we can worship Christ risen, we must fast and pray before we can sing Allelulia. Then, if we have kept Lent as we should, Easter will be the happiest, holiest day in all the year.



HEALING THE MAN WITH Palsy.

2d Sunday in Lent.

Christ the Good Shepherd.

a. Healing the Sick.

Story of the man sick in body and soul.

Learn: "Son, thy sins be forgiven thee."

All this time, from the beginning of Advent until the beginning of Lent, we have been thinking of Jesus Christ as the Messiah, promised since the beginning of the world. Now, in Lent, we are going to think of Him as our Shepherd, and we are

going to see what a Good Shepherd He is,—how well He cares for His Flock. A good shepherd, you know, watches over his sheep very carefully, and sees that none of them stray away; that the lambs are not left behind when they get tired, and that all have enough to eat and drink. He cares for the sick, and helps those that get tangled in the bushes, or stick fast in the mire. He calls his sheep by name, and loves them all, and they know his voice and follow him. That is the kind of a shepherd Christ is, and we all belong to His Flock. When He was on earth He went about doing good, taking care of His Flock, and to-day you are going to hear the story of a sick man whom He healed.

After Jesus was tempted by Satan and had driven him away, He began His work of saving the world. He began very quietly, so that only a few people knew Who He was, as He went about teaching and helping people. But although they did not all know that He was the Son of God, any more than the doctors in the Temple knew it, yet they soon found out that He was quite a wonderful person, because He could make sick people well. As soon as they heard this all the sick people around came to Him to be healed, and sometimes there were so many that all could not get near enough for Him to see them.

That was what happened one day when Christ went into a house at Capernaum. There was a sick man outside, who wanted very, very much to be made well and strong again, but the house was

so crowded that he could not get inside. Perhaps if he could have walked, like other people, he might have squeezed in with the rest, but the trouble was, this man was so sick that he had to be carried by four friends, and it was quite plain that they could not all get inside. Think how disappointed the poor man must have felt,—to be so near Christ, and yet not near enough to be healed! But his friends did not give up in despair: they thought a while, and then they found a way to get him in. Such a strange way it was that you could never guess it, I am sure, because in the first place you may not know what this house was like. It did not have two or three floors as our houses do,—all the rooms were on one floor, and so the roof was quite low and flat. The four well men climbed up on the roof, and drew the sick man after them. Then they began to make a hole in the roof, right over the room where Jesus was. It was not hard to do this, because roofs in that country were not made of shingles or tin, they were not nailed together at all. The people in the room underneath did not notice what was happening at first, until pieces of the roof fell down on them, and then they looked up. There, right over their heads, was a hole, getting bigger and bigger, until pretty soon it was big enough so that the sick man could be let down through it!

Slowly his friends lowered him down, until he lay at the feet of his Saviour, and looked up into His face, hoping with all his heart to be healed. He was not disappointed, for although he was too sick

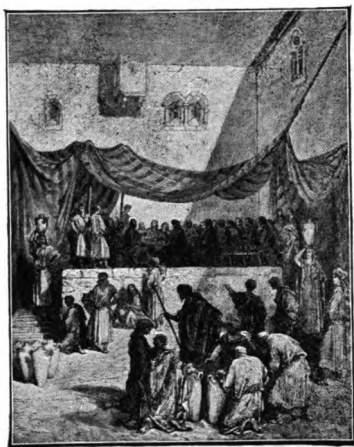
to speak, Jesus knew what he wanted, and said, "Son, thy sins be forgiven thee." Do you think that was a strange thing to say to a man who was sick? The people in the room thought so, and Jesus knew what they were thinking, so He said: "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed and walk?" You see, the man's soul was sick as well as his body, for sin is a sickness of the soul, and when Jesus took away his sin, his body was healed also. Sin and sickness often go together, for, you remember, it was sin that brought sorrow and sickness into the world.

Sometimes, however, people are sick in body and not in soul, and many, many times people's souls are sick when their bodies are quite well. When we are sick either in body or soul, we must remember that Christ is our Good Shepherd, and go to Him to be healed. Do you wonder how we can do that when He is up in Heaven, and not on earth? Ah, but He is here on earth still, in His Mystical Body, the Church, and so we can go to the Church to be healed. When people are sick the Church prays over them and anoints them with oil, by Her Priests, in the Sacrament of Holy Unction. Then, if it be God's will, they get well again. When people sin the Church frees them from their sin, through Her Priests, in the Sacrament of Penance. Then, if they are truly sorry, their souls are healed. So, if you ever feel that you would like, oh, so much, to hear Christ say "Thy sins be forgiven thee," if

you ever feel that your soul is sick with sin, and want it made well again, remember that you can go to a Priest of God, and be healed by him in Christ's name.



HEALING THE SICK.



MARRIAGE AT CANA.

3d Sunday in Lent.**Christ the Good Shepherd.****b. Satisfying the Thirsty.**

Miracle at Cana of Galilee. How Christ gives us His Precious Blood, the Wine of Heaven, in the Holy Eucharist.

Learn: "If any man thirst, let him come unto Me and drink."

You have heard how the Good Shepherd heals the sick, and makes them well again; now let us see how He satisfies the thirsty, and gives them drink.

One day there was a wedding in Cana of Galilee, and a wedding, you know, is always a great event. But this wedding at Cana was a greater event than most weddings, greater perhaps than any other wedding we know about, because Jesus Christ went to it: He was one of the guests. Probably it was some relative of His who was going to be married, and whoever it was must have been very much pleased to have Jesus for a guest. Wouldn't you like to have Jesus Christ come to your wedding? You can have Him there if you are married by a Priest in Church, because then He will be giving you His blessing through His Body, the Church.

The wedding at Cana of Galilee was different from any wedding you ever saw, for after the marriage there was a great wedding feast. All the guests sat at a table together, and at the head of the table, in the place of honor, sat the host, the master of the feast. Perhaps he was the bride's father, but at any rate he had charge of the marriage feast. At first all went very happily, and everybody was in the best of spirits, as was quite proper at a wedding, when something unfortunate happened. The wine gave out! That may not seem so very dreadful to you, but in that country people drank wine much more than we do here, although they made it weak with water, and to have a feast without wine was never thought of.

You can imagine then, that the servants did not know what to do when the wine gave out before the feast was half over, for there was no more

wine to be had. But our Lord's Mother, the Blessed Virgin Mary, saw what was the trouble, and she knew just what to do. She went straight to Her Son, and told Him about it, because she felt sure that He could find a way to get wine when nobody else could. She was right, too, for He **did** get wine, and this is the way He did it. There were some great stone jars standing near, and Christ told the servants to fill them with water, for His Mother, (whom perhaps the servants knew, because she was a relative of their master) had told them to obey Jesus. So they filled the jars, wondering all the time how that would help matters any. They soon found however, that it did help matters a good deal to obey our Lord, for when they drew out what they had poured in, as Jesus commanded, they found that it was no longer water at all but wine! And better wine than the first, as the master of the feast said when he tasted it. So there was plenty of wine at that marriage feast after all.

It was a wonderful thing to happen, wasn't it? A "miracle" we call it, because we cannot understand how it was done. God is always doing wonderful things which we cannot understand: we can only know that He does them, and that is enough. If we knew **how** He did them we should know as much as He does, and no man can do that, of course, nor even the angels in Heaven.

Do you think that you would like to have been in Cana of Galilee: that you would like to see a miracle? Then go to Church next Sunday, for in the

Service of the Holy Eucharist Christ does something just as wonderful as He did at Cana of Galilee. There He gives people Wine to drink, only the Wine given at the Altar is Something more than wine,—It is Christ's Precious Blood. It becomes His Blood when the Priest lays his hands upon the Chalice and repeats the words which Christ said at the Last Supper: "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of Me." So what was just wine before, becomes the Blood of Christ. It is a Mystery for we cannot understand how it is done: we only know that God does it, and that Christ is really there on the Altar.

"Faith alone, though sight forsaketh,
Shows true hearts the Mystery."

Just as He gave thirsty bodies wine to drink at Cana of Galilee, so He gives thirsty souls His Precious Blood to drink in the Eucharist. You see that miracles are not over because Christ is no longer on earth as He was nineteen hundreds years ago, for His Mystical Body the Church is here, as you learned last Sunday, and through His Church the Good Shepherd is working miracles still.



FEEDING THE FIVE THOUSAND.

4th Sunday in Lent.

Christ the Good Shepherd.

c. Feeding the Hungry.

Miracle of the loaves and fishes.

How Christ feeds us with the Bread of Life
in the Holy Eucharist.

Learn: "I am the Bread of Life: he that cometh
to me shall never hunger; and he that
believeth on me shall never thirst."

This is Mid-Lent or Refreshment Sunday.
You can see, if you think a minute, why it is called
Mid-Lent Sunday, because you know that it is the
fourth Sunday in Lent, and that Lent is now half
over, but why do you suppose it is called Refreshment
Sunday, too? If you should go to Church this

morning, and hear the Gospel for the day, I think you will be able to tell. The Gospel for the day is all about how Christ fed some people who were hungry, and so we think to-day how the Good Shepherd feeds His Flock and refreshes them.

This is the story of the hungry people, which the Gospel tells us. How many of them do you suppose there were? A hundred? Oh, many more than that. Five hundred perhaps? Even more than that. A thousand? Five times that. Think of it, five thousand people,—enough to make a good sized town! They had come from their homes to hear Christ teach and preach, to see this wonderful Man Who could heal the sick. He had not asked them to come. He had gone with only His twelve Apostles, quite quietly across the Sea of Galilee, but some saw Him go and followed to hear Him speak, and others saw them going and went too, so that when Christ reached the mountain and looked down upon the plain below, there were five thousand people waiting to hear His words! No one had thought of anything but hearing Him preach: no one had thought of bringing any luncheon, so when noon came, there they were, five thousand hungry people away from home, and nothing to eat! Do you think they had to go away hungry? Of course not. You have heard enough about Christ to guess that He would never send away hungry those who had come to Him, to know that the Good Shepherd would never fail to feed His Flock. They had come to have their souls fed by His words, with-

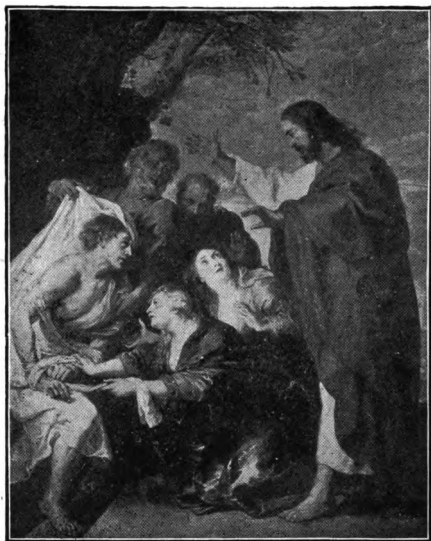
out a thought of their bodies, and He fed their bodies also. They had followed their Shepherd, and because He was a Good Shepherd He would see that they did not suffer.

I said, a minute ago, that no one had brought anything to eat. There **was** one person who had brought his luncheon, and he was just a little boy, and his luncheon was just big enough for him. Five little loaves, or cakes, and two small salted fishes. Why, it was so little that it seemed no better than nothing among five thousand people. That is what the Apostles thought, and when Christ asked how they could get food for all these people, it hardly seemed worth while to tell Him about the small boy's luncheon. One of them, S. Andrew, did tell Him, however, and it was well that he did, for something wonderful happened to that little luncheon! Christ took it, and blessed it, and then, when all the people had seated themselves in order on the ground, the Apostles began to divide that luncheon among them. How far do you suppose it went? Not only to ten or twenty or a hundred, or five hundred, but to all the five thousand, and everyone had as much as he could eat! Then, when all had finished, there were twelve baskets full of pieces left! How did it happen? you may ask. We do not know, of course, for it was another miracle. The miracle at Cana of Galilee had given wine to the thirsty, and this miracle gave bread to the hungry.

You learned last Sunday how Christ satisfies thirsty souls by giving them His Blood, the "Wine

of Heaven" to drink in the Holy Eucharist, and to-day you must learn that He feeds the hungry with His Body, the Bread of Life, in that same service. "I am the Living Bread Which came down from Heaven," He says, and "Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Who-so eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day." That is the way the Good Shepherd feeds His Flock. It is just as strange and wonderful as the turning of water into wine at Cana of Galilee. or feeding the five thousand by the Sea of Galilee: it is another Mystery which we cannot understand. We only know that those who kneel at the Altar rail receive Christ's Body and Blood, and that their souls are refreshed and made strong by this Precious Food with Which the Good Shepherd feeds His Flock. So we sing in one of our hymns:

Draw nigh and take the Body of the Lord,
And drink the holy Blood for you outpoured.
Saved by that Body and that holy Blood,
With souls refreshed, we render thanks to God.



RAISING OF LAZARUS.

5th Sunday in Lent.
(Passion Sunday.)

Christ the Good Shepherd.

d. Raising the Dead.

The Story of Lazarus.

Learn: "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live: And whosoever

liveth and believeth in me shall never die."

We have learned how the Good Shepherd heals the sick and feeds and refreshes His Flock, but there is something else He does which is still more wonderful and glorious. There comes a time, you know, when people no longer need to be fed: when they can no longer be healed. Do you guess what I mean? That time is, when they are dead. You do not know much about death yet, perhaps, but remember always that death is not a dreadful thing. It may seem so, sometimes, but only because people make it so: God does not mean that death should be dreadful, and those who love God and keep the Catholic Faith need never be afraid to die. Do you know why? Let me tell you a story about the Good Shepherd, and then you will see why His Flock has no fear of death.

There were three people who lived in Bethany, a little village not far from the Holy City of Jerusalem, who loved our Blessed Lord very much, and He loved them, too, and often went to their home to see them and rest. These people were Mary and Martha, and their brother Lazarus. They were among the few people who really believed that Christ was the Son of God, and who were His faithful friends when many turned away and left Him.

Now one day Lazarus was taken sick, and died. It was a great sorrow to Mary and Martha for their brother to die, of course, and they felt still more

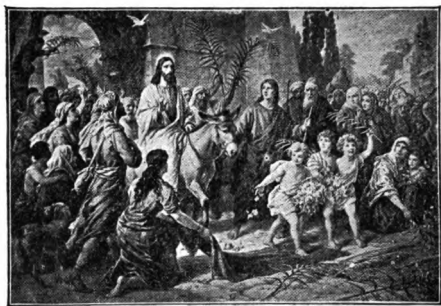
badly about it, because they were sure that if Jesus had been there He would have healed him; He would not have let Lazarus die. That is what they said to Jesus when He came to them finally, knowing that Lazarus was dead, or "sleeping" as He said,—“Lord, if Thou hadst been here, my brother had not died.” But there was a reason why Jesus had not been there,—there was a reason why it had been better for Lazarus to die, for Christ had something to teach His disciples about death.

He went to the tomb where Lazarus had been laid three days ago, and told the people who were gathered about Him to take away the stone from the entrance. When the stone was rolled away, Christ called to Lazarus in a loud voice, and told him to come forth. He did come forth, this man who had been dead,—all wrapped in his grave clothes, but alive and well again,—raised from the dead! Then you may be sure Mary and Martha stopped crying and were very, very happy, both because their brother was alive again, and because they now felt surer than ever that Jesus Christ was the Son of God. For none but God can bring the dead to life again.

Do you see now why it had been best for Lazarus to die? It was so that Christ might teach these people that He could bring the dead to life again; that death was only as a sleep from which the voice of the Good Shepherd could waken the members of His Flock. “I am the Resurrection and the Life” He said to Martha: “He that believeth in me,

though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." He was teaching His disciples that death is not the end of life, but only the beginning of a better life beyond the grave; that the soul who believes in Him and loves Him never dies, but lives forever. He was to teach this same lesson again later, teach it more clearly to all the world when He Himself rose from the dead on Easter Day.

That is why Christian people need not fear to die, need not think of death as something dreadful. It is sad to be parted from those we love, but we know that is only for a little while, and that some day all who have kept the Faith and loved God will be together in Heaven with Him. Think of this when those you love die, and be glad for them because the Good Shepherd has them in His keeping. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."



ENTRY INTO JERUSALEM.

6th Sunday in Lent.

(Palm Sunday.)

Christ Our King

Triumphal Entry Into Jerusalem.

Learn: Blessed is He that cometh in the Name of
the Lord: Hosanna in the highest.

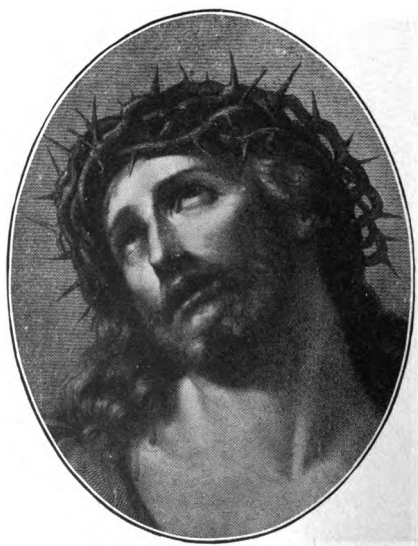
To-day is Palm Sunday, the one day in all the year when we think of earthly triumph, for on that day Jesus Christ was honored as an earthly King. The Jews had forgotten that Christ's Kingdom was not to be an earthly kingdom; they had forgotten that the Messiah was to reign in Heaven and not on earth. **They** wanted a king who would reign in Jerusalem as David did, who would lead them in battle against the Romans and make them free

again. For the Romans had made the Holy Land where God's Chosen People lived, part of their own great Empire, and the Jews had to obey them and pay them taxes. So when the Jewish people found that Christ did none of those things which they had hoped the Messiah would do, they were very much disappointed. Several times they tried to make Him their earthly King, but He would not let them. He had not come to earth for earthly triumph; His Throne was in Heaven, and He had come to fight against Satan instead of the Romans.

The only time He had an earthly triumph was on this Palm Sunday, when the people gathered together along the road into Jerusalem, and honored Him as their King when He passed along. Into the Holy City he rode, on an ass "whereon never man sat," and the people made a carpet along the highway of their garments and palm branches. Palms are a sign of triumph, and were given to those who won a battle or a race,—to victors and kings. The Bible tells us, too, that the Saints who stand before the throne of God bear palm branches in their hands, because they have conquered in their fight with Satan; and those of us who conquer will carry them too. That is the kind of a palm we must work for, the palm that means a heavenly, not an early triumph, for the earthly palm soon withers up, and the earthly triumph soon passes away.

Christ knew this,—He knew that those people who were now casting palms along His way would soon put a crown of thorns upon His head, and that

the crowd which now shouted "Hosanna in the highest, Blessed is He that cometh in the Name of the Lord," would soon shriek "Crucify Him! Crucify Him!" But He let them honor Him, this once, as their King, and so we, to-day, honor Him, not as our earthly but as our Heavenly King, and we too, sing "Blessed is He that cometh in the Name of the Lord: Hosanna in the highest." when Christ comes to us in the Blessed Sacrament of the Altar.



Christ our Saviour.

Christ our Saviour.

The Story of Holy Week.

Learn:

We adore Thee, O Christ, and we bless Thee, because by Thy Cross and Precious Blood Thou hast redeemed the world.

We have come now to the last week of our Blessed Lord's earthly life. We have thought about Him as the Messiah, as the Good Shepherd, and as our King: Now we are going to think about Him as our Saviour. We have seen how he lived **among** men: now we are going to see how He died **for** men.

You remember that in the Old Testament all the sacrifices were signs, or "types" of the great Sacrifice which was to come, of Christ, the Lamb of God, upon the Cross. Now the time for this Sacrifice which was to take away the sins of the world, and which the world had waited for since the time of Adam, had come. It was quite fitting and proper that this was also the time for the great Jewish Feast of the Passover, the Feast kept in memory of the time when God brought the Children of Israel out of Egypt, for Jesus Christ was to give the world a new and greater Feast in place of the Passover. He was to give us Himself instead of the Paschal Lamb. The Paschal Lamb was eaten, you remember, with unleavened bread and bitter herbs. The night before Christ died, Maundy Thursday, He and

His Apostles kept this Feast in an upper chamber, doing everything just as the Jews had done it for hundreds of years, ever since God had told Moses how to keep the Feast.

So, up to the very night before He died, Jesus Christ kept the Jewish customs, which He had begun to keep when He was circumcised as a little Baby. Then, when He had kept the Jewish Feast, He gave us a new Feast, the Christian Feast of His own Precious Body and Blood, for "He took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins, Do this as oft as ye shall drink it, in remembrance of me." And so we sometimes speak of Christ as our Paschal Lamb, because He is "the Lamb of God that taketh away the sins of the world," the Lamb slain for us, Whose Body and Blood is our Passover Feast. Ever since that night the Church has kept this Feast which Christ told us to keep. We call it by different names: "Holy Communion," "Holy Eucharist," "The Blessed Sacrament of the Body and Blood of Christ,"—but whatever we call it, it is the greatest service of the Church, because it is the one Service which Christ gave us, and commanded us to have. "Do," or "offer" "this in re-

membrance of me," He said, and we obey Him.

All of the twelve Apostles did not stay with our Lord after He gave them this new Feast, for Judas went out. Do you know why? Christ knew, for He had already said that Judas should betray Him. Perhaps you do not understand exactly what it is to betray a person: to be a traitor. Once a soldier in a fort went out and told the enemy how to get into that fort, and he was a traitor to his country. Judas was a worse traitor than that, for he betrayed the Son of God, the loving Master Who had chosen him to be one of His Apostles, and taught and trusted him as He taught and trusted the other eleven. It was a dreadful, dreadful thing to do, and the name of Judas has been a name of shame ever since.

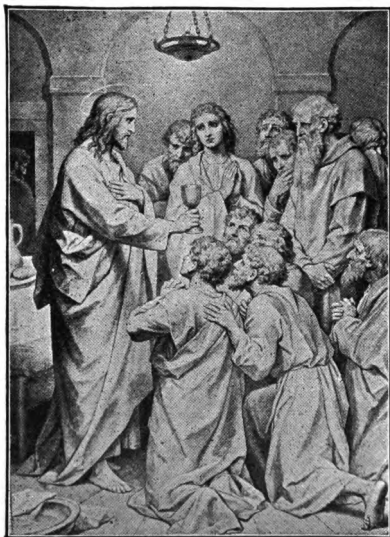
After the Last Supper was finished, our Saviour and the eleven who were left went to the Garden of Gethsemane on the Mount of Olives. There Christ knelt by Himself and prayed to His Father in Heaven that if it should be possible, He need not go through the suffering which He knew was coming. "O my Father," He cried, "If it be possible let this cup pass from me; nevertheless not as I will, but as Thou wilt." You see that although He dreaded what was coming, dreaded it all the more because He knew just how hard it was going to be, —yet He prayed that His Father's will, not His own, be done. If the world could not be saved without His suffering, then He was willing to suffer. His soul was ready, but His body shrank from it: "the spirit is willing, but the flesh is weak," and the

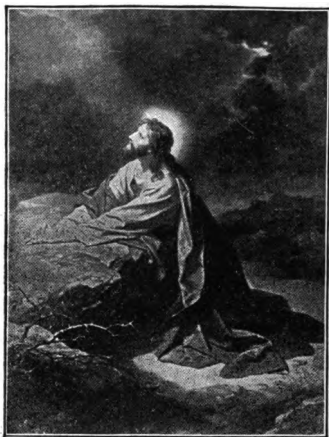
struggle between spirit and flesh was so strong, that He sweat great drops of Blood. We speak of this as our Lord's Passion or Agony, and in the Litany we say "By Thine Agony and Bloody Sweat—Good Lord, deliver us."

His disciples were so tired that they had fallen asleep while their Lord was praying, instead of watching with Him, and when He had finished His prayer, and was ready to do His Father's will, He woke them up. Then came Judas into the Garden, followed by Roman soldiers, and our Lord knew well why he had come. Judas kissed Him, for that was the way he had promised the soldiers to let them know which of the twelve men was Jesus Christ, Whom they sought. Then the soldiers took Jesus and bound Him as if He were a murderer, and took Him to Caiaphas, the High Priest of the Jews, while all the disciples fled. Caiaphas, and the chief priests and elders of the people hated Christ, because He had told them of their sins and rebuked them for their pride. So they tried to find some excuse to kill Him, and they asked Him if He were really the Son of God. When He did not deny that He was, Caiaphas pretended to be very much shocked, and said that He ought to die, for the Jews had a law telling them to kill anyone who made himself equal to God.

Then in the morning the soldiers took Jesus before Pontius Pilate, the Roman governor. Now Pilate was not a wicked man, he was just weak,—one of those people who do what is easiest instead

of what is best,—who really do not want to do wrong, but are afraid to do right. Pilate asked Jesus if He were the King of the Jews, and Jesus answered “Thou sayest.” Then he asked our Saviour other questions, but Jesus kept still and did not answer. Pilate was puzzled. He was not a Jew, and he saw nothing wrong about this Man: he saw no reason for putting Him to death, and yet the Jewish people wanted Him to die. So he tried to get rid of Christ by sending Him to Herod, the ruler of Galilee, where Jesus had lived, but Herod sent Him back again.

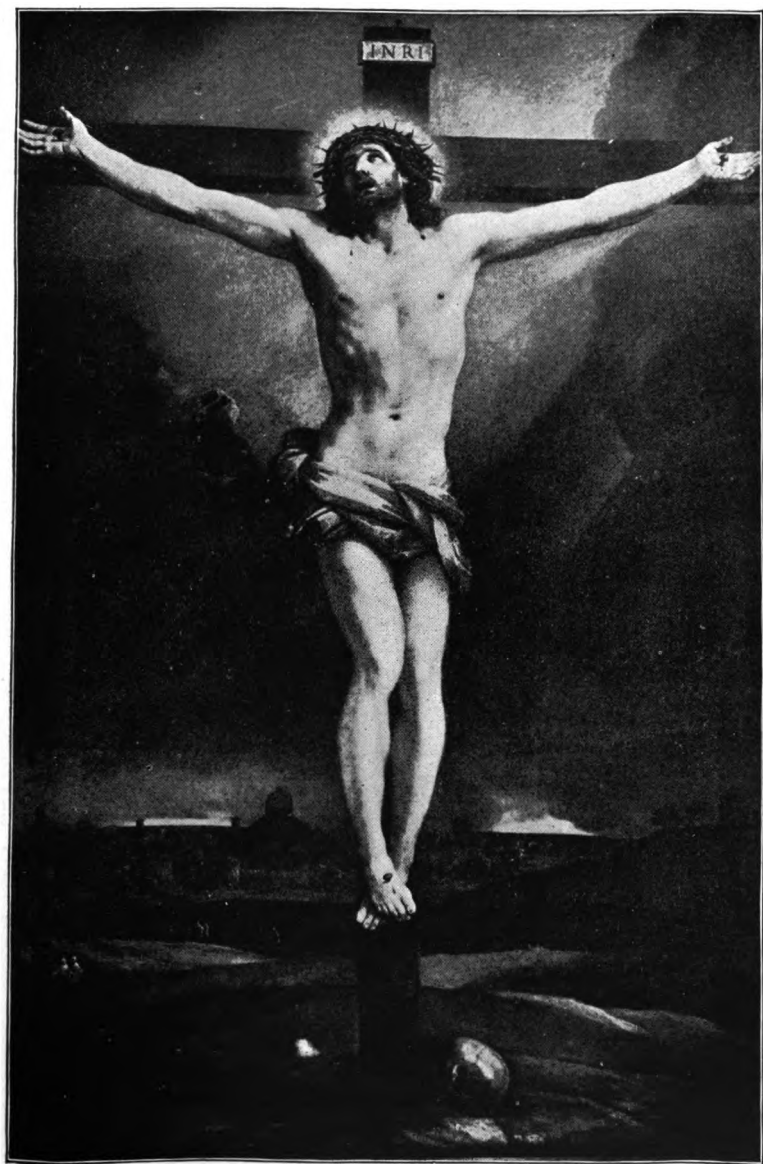
**THE LAST SUPPER.**



CHRIST IN THE GARDEN.

It was the custom for the Jews to have a prisoner set free at the time of their Feast, and there was another prisoner besides Christ,—Barabbas, a robber. Pilate tried once more to save Christ by asking the people which man they wanted set free, Christ or Barabbas, for Barabbas was a very wicked man, as everybody knew. But the Jews answered “Barabbas,” and cried “Crucify Him, crucify Him!” when they saw Christ. Think of it, they wanted a wicked man set free, and the Son of God crucified. “And so Pilate, willing to content the people, released Barabbas unto them.” He did not want to, but he was afraid of the Jews.

You know what happened then. You know how they put a crown of cruel thorns upon our



THE CRUCIFIXION.

Saviour's head, because He had said He was a King; how they spat upon Him, and struck Him, and scourged Him, and jeered at Him. Finally, they laid His Cross upon Him, and made Him carry it until He had fallen three times and could go no farther. Then they gave it to Simon of Cyrene, who took it the rest of the way to Mount Calvary outside the city gates. There they laid it upon the ground and stretched our Lord upon it, and nailed His blessed hands and feet to the hard wood. While they drove the sharp nails into His flesh He prayed, "Father, forgive them; for they know not what they do."

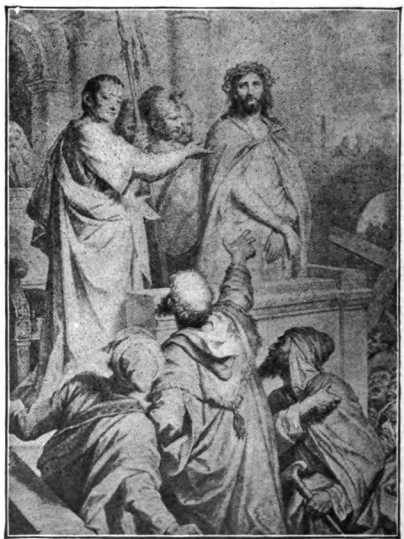
Two thieves were crucified with Him, one on each side, and one was sorry for being a thief, and asked our Saviour to remember him when He came into His Kingdom. Jesus Christ answered, "To-day shalt thou be with Me in Paradise." Then He saw His Mother, the Blessed Virgin Mary, standing at the foot of the Cross with S. John, and He said to her "Woman, behold thy son," and to S. John, "Behold thy Mother!" so giving His dear Mother to S. John to care for. His suffering grew worse and worse, until He cried, "My God, My God, why hast Thou forsaken Me?" although He knew God had not really forsaken Him, it only seemed so. Yet He would do nothing to lessen the pain. Once He cried, "I thirst," and they offered Him vinegar on a sponge.

For three terrible hours He hung there, while the earth grew darker and darker, and at last He

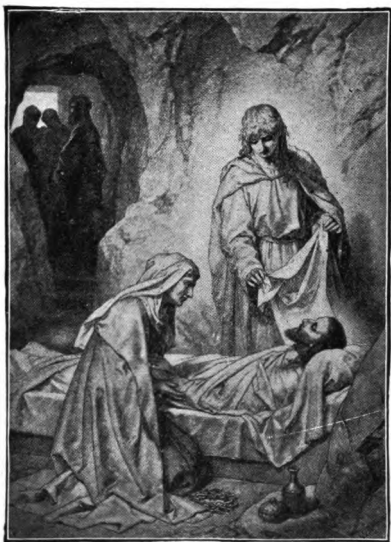
said "It is finished," and crying "Father into Thy hands I commend my spirit," He died. As He gave up the ghost the earth shook, and the sky was black with thunder clouds, and the veil in the Temple was torn in two. Even the soldiers were frightened, and one of them said "Truly this was the Son of God." So He died, and it was indeed finished, His earthly life and the Sacrifice which saved the world. It had been thirty-three years since He lay in the manger at Bethlehem, thirty-three years of hard work and patient suffering, and nothing had been left undone of all that His Father had given Him to do: He had done God's will to the last.

They took Him down from the Cross very tenderly, with broken hearts, those few friends who had stayed with Him to the last, and laid Him in a new tomb which Joseph of Arimathea let them use. Then the Roman soldiers placed a great stone at the entrance of the tomb, and sealed and guarded it, for fear His disciples should steal His body away, and then say He had risen, for they remembered that He had said He would rise from the dead. But His disciples never thought of such a thing,—they were too sad to think of anything but that their Lord was dead, the loving Master of Whom they had expected such wonderful things. He had died like a criminal upon the Cross, and they felt that there could never be any joy in the world again. They did not know then that by His death Christ had conquered death, and put down Satan under His feet: that by His suffering He had saved the world.

But we know it to-day, so on this Good Friday though we grieve for the sin which crucified the Son of God, let us be glad for the love which gave Him to us for a Saviour: let us kneel at the foot of the Cross and say: "We adore Thee, O Christ, and we bless Thee, because by Thy Cross and Precious Blood Thou hast redeemed the world."



CHRIST BEFORE PILATE.



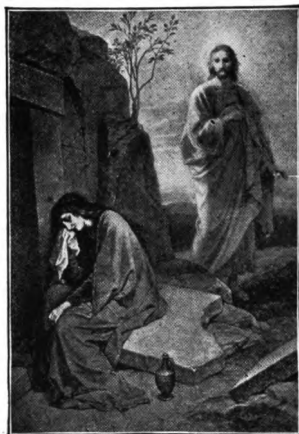
IN THE SEPULCHRE.

Easter.

The Resurrection of Christ.

Lord, by the stripes which wounded Thee,
From death's dread sting Thy servants free,
That we may live, and sing to Thee,

Alleluia!



EASTER MORNING.

Easter Day.

Jesus Christ is risen to-day, Alleluia!

Learn: The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.

Alleluia!

“This is the day which the Lord hath made; we will rejoice and be glad in it,” for it is Easter Day, the gladdest, happiest, most wonderful day in all the year. It is even greater than Christmas, for on Christmas Day the Holy Child of Bethlehem had a life of sorrow and the work of saving the world be-

fore Him, while on Easter Day the sorrow is over and the work is done. On Christmas Day God gave us the Gift of His Beloved Son, and on Easter Day His Beloved Son gave us the Gift of Eternal Life.

For on Easter Day Jesus Christ rose from the dead, and when Mary Magdalene and "the other Mary" "very early in the morning the first day of the week—came to the sepulchre at the rising of the sun," carrying myrrh and aloes to anoint their dear Lord's body, they found an empty tomb! The stone was rolled away, and instead of Roman soldiers there was an angel who said: "Ye seek Jesus of Nazareth which was crucified: He is risen: He is not here: behold the place where they laid Him." Later two of the Apostles, S. Peter and S. John, came to the sepulchre, and they, too, saw that it was empty! Only the clothes that had wrapped the Saviour's body, that weary, wounded body, were there,—the linen napkin that had been about His head lying in a place by itself. So they learned, these faithful friends of Christ, that He had risen, and the whole wide world seemed glad again.

Now they knew that Christ was indeed the Son of God, for none but God could raise Himself from the dead: none but God could lay down His life and take it up again as He willed. Now they knew that death was not the end of life, for Christ had triumphed over death. Now they could sing as we sing to-day:

Jesus lives! thy terrors now
Can no longer, death, appall us:
Jesus lives! by this we know,
Thou, O grave, canst not enthrall us,
Alleluia!

Jesus lives! henceforth is death
But the gate of life immortal:
This shall calm our trembling breath,
When we pass its gloomy portal.
Alleluia!

That is why Easter is such a happy wonderful day for all Christian people: not just because our Lord has risen from the dead, but because we shall rise from the dead too; not just because Jesus Christ is alive forevermore, but because we who have been made Members of Christ in Baptism are alive forevermore, too. We, who must die because Adam brought sin into the world, will rise again because Christ has taken away our sin! For sin cuts us off from God, and no one can live cut off from the Giver of Life; so as Adam cut us off from God by his sin, Christ has united us to God again by His righteousness, and given us back the Gift of Eternal Life which Adam lost. That is why Christ died on the Cross and rose again that glorious Easter morning: that He might wash away our sin in His Precious Blood, and give us Life Everlasting.

“For since by man came death: by Man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive.”

So we, who have been made Members of His Body in Baptism can rise with Him: rise from our sins now that we may rise from the dead at the Last Day. Listen to what S. Paul tells us in the Epistle for the day: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Rise from sin and seek righteousness,—seek to be like Christ. Then our Easter will be happy indeed, and we can sing with all our hearts:

"Christ our Passover is sacrificed for us; therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Then we can come very joyfully to our great Passover Feast of the Holy Eucharist, where Jesus Christ, our Paschal Lamb, is present, and worship Him there, our risen Lord and Saviour.



ST. ANTHONY OF PADUA.

1st Sunday After Easter.

“The Communion of Saints.”

Learn: Oh, blest Communion, fellowship Divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine,
Alleluia!

On All Saints' Day we learned what a Saint was, and who some of the Saints were. Now let us try to see what we mean when we say in the Creed, “I believe. . . in the Communion of Saints.” In the first place we must find out just what the word “Communion” means. Union, of course, means a joining together, for when we speak of our Coun-

try as the "Union" we mean that it is a joining together of different states, the United States. But communion is something more than just a joining together, something stronger and better. It is a union of people bound so closely together in spirit that they are like one person: their souls are "knit" together. The Saints are bound together in this way, by the very strongest bond in Heaven or earth, because it is a bond that God Himself bound them with, when He made them His children in Baptism. It is the bond of Christ, for they are all Members of Christ,—each part of His Body, the Church. But, you may say, we are part of His Church, too, aren't we, if we have been Baptized? Yes, indeed, each one of us was made "a Member of Christ, the Child of God, and an inheritor of the Kingdom of Heaven" in Baptism. Each one of us as well as the Saints has been "grafted" into the Body of Christ, just as a branch is grafted into a vine, for He is the Vine and we are the branches,—His life-blood flows into our souls through the Sacraments of the Church, and keeps them alive, just as the sap of the vine flows into the branches.

So, you see, the Saints are not only bound together in Christ, but they are bound to us in Christ as well, for we are all branches of one Vine, and Christ's Church in Heaven and His Church on earth is all one Church, though part is waiting in Paradise, and part is still fighting Satan here. The part in Paradise is called the Church Expectant, or waiting, and the part on earth is the Church Mili-

tant, or fighting, and some day, when all are together in Heaven, the whole Church will be Triumphant, or victorious.

It is very pleasant, isn't it, to think that we are bound together in Christ with the Saints whom we have heard about, those holy ones who have already conquered Satan and followed our Blessed Lord into glory? It is a great help to feel that we are so near to them, and that we can pray for each other. And there is one time when we are nearer them than any other,—one time when our prayers for them are more pleasing to God: that is, of course, at the time of Holy Communion. Then we on earth join with "angels and archangels, and with all the company of Heaven" in worshipping God; then, we offer our prayers to God with the Body and Blood of Christ, and while we pray before God's Altar, Christ pleads for us before God's Throne. So it is then that we bless God for the Saints and for "all those who have departed this life in Thy faith and fear" then that we are nearest to those whom we have "loved . . . and lost awhile."

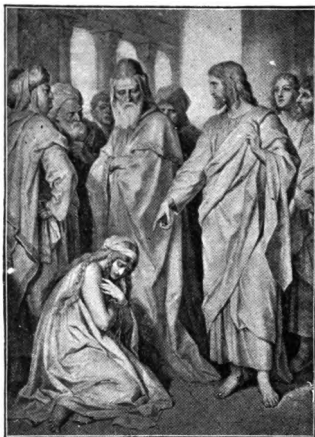
That is what we mean by the Communion of Saints, and you will understand it better as you grow older. Some day it will be a great comfort to you to be able to say "I believe . . . in the Communion of Saints," and to sing:

Oh, blest Communion, fellowship Divine!

We feebly struggle, they in glory shine;

Yet all are one in Thee, for all are Thine,

Alleluia!

**CHRIST AND THE SINNER.****2d Sunday After Easter.**

“The Forgiveness of sins.”

Learn: “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”

O Lamb of God, that takest away the sins of the world, have mercy upon us.

Did you ever do something very naughty, and then feel oh, so unhappy and miserable until you had told your father or mother about it? Then, somehow, you felt better, even if they had to punish you, because you knew that they would always love

you no matter how naughty you might be, and that they would always forgive you when you could come to them and say you were sorry. It is just the same way with God, for He is your Father, your Heavenly Father, and He loves you more than your earthly father, or any one on earth can love you, for He Himself is Love. I want you to remember that always, and think of God as your loving Father. So when you have been naughty, remember that God is waiting for you to come to Him and tell Him you are sorry. Then He will surely forgive you, for you are His own dear child.

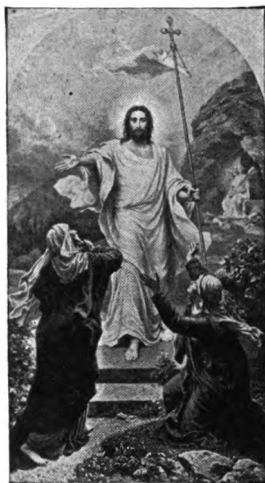
There is something about this in the Creed, you remember, for just after "the Communion of Saints" we say "I believe . . . in the Forgiveness of sins." It would be a dreadful thing not to believe in the forgiveness of sins, wouldn't it? Think how unhappy we should be if we did not know that God is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:" if we thought that when we had done wrong there was no help for us, nothing to take away our sin.

There are some sins which are worse than others: pride, anger, envy, jealousy, sloth, lust, gluttony,—and these are called "mortal" or deadly sins, because they will soon kill the soul if it is not freed from them. Then there are the little sins we commit every day, perhaps, not because we mean to do wrong, but because we are careless and thoughtless, and make mistakes. No one is quite free from these little faults, because no one is perfect like God.

Even the Saints did wrong sometimes: they had to fight sin just as hard as we do. But it is quite another thing to make up your mind to do wrong; that is mortal sin. The little sins God forgives gladly, because He knows we are not perfect, and He does not expect us to be so. But He does expect us not to do wrong on purpose, and when we do this, He asks something more than just being sorry, before He gives us His pardon and forgiveness. He wants us to be sorry first, of course, then to confess our sin to Him in the presence of one of His Priests, then to show we are really sorry by doing all we can to undo the harm our sin has done other people. When we have done this, God will give us His pardon through His Priest. You learned in the story of the man sick in body and soul that Christ is still on earth in His Mystical Body, the Church, and that He has given His Church power to say in His Name "Thy sins be forgiven thee." For Christ said to His Apostles, who were the first Priests and Bishops of the Church: "Peace be unto you: as my Father has sent me, even so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained."

It has been a great blessing and comfort to many, many people to tell all their sins to our Lord in this way, and to hear the Priest, speaking in Christ's Name, with the power Christ has given him, say "I absolve thee from all thy sins." Did you ever wish

that you could be Baptized over again,—made clean and pure and free from sin as you were at Baptism? You can receive the Sacrament of Baptism but once, for you cannot be made any **more** a Child of God than when you were first Baptized, although perhaps you can be a much **better** one. So God has given us this way, the Sacrament of Penance, as it is called, to take away the sins we have committed after Baptism, to make us clean and pure again, so that we can make a fresh start. It is a great thing to be able to make a fresh start. When you get a sum wrong on your slate at school you wash it off and begin over again don't you? So it is with our souls. We must wash them free from all our mistakes and errors before we can get the sums of life right. And when all our mistakes and errors and sins are washed away in the Blood of Christ, Who died to take away our sin, then we feel what the happiness of Heaven is like: then we are filled with the "peace of God which passeth all understanding."



THE RESURRECTION.

3d Sunday After Easter.

“The Resurrection of the body.”

Learn: “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.”

Purify, O Lord, with the fire of Thy Holy Spirit, our hearts and reins: that we may serve Thee with a chaste body, and please Thee with a pure mind.

I think one of the most beautiful things about the Catholic Faith is that it teaches us to believe in the Resurrection of the Body. Did you ever wonder how we should know each other in the next world, if we were only spirits without bodies, as some people believe? It is very comforting when some one we love dies to know that we shall see that same dear face again in Heaven, to know that though the body is buried and will turn to dust, yet that same body will rise again at the Last Day, a body glorified,—that is made bright and beautiful, but still the same body: a body that will never have to suffer again: that will not need food and sleep, but still the same body.

Christ taught us this when He rose from the dead on Easter Day. His body as well as His soul left the Tomb, for His body and His soul were joined together again forever. Yet His body was not quite as it had been before, although it looked the same, for the Bible tells us that Christ came into a room when the door was shut,—that He appeared and disappeared like a spirit. So we find that His body had become a “glorified body,” a body that did not need food to keep it alive although He did eat with His disciples: a body that could pass through closed doors, although it was touched and felt by S. Thomas. S. Thomas could not believe that our Lord had really risen,—that this was the same body which had hung upon the Cross, until he had felt with his own hands the wounds made in it by nails and spear. Then he

could no longer doubt, but fell at His Saviour's feet, crying, "My Lord and my God!" Christ said to him: "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

We want to be among those blessed ones don't we? We believe, although we have not seen Christ with our own eyes, nor felt His wounds with our fingers. We believe, too, that at the Day of Judgment we shall rise from the dead as He did: our bodies shall come forth from the tomb to meet Him, our Saviour and our Judge. It seems quite right that it should be this way, because we are to be judged for our "deeds done in the flesh;" our bodies are to be judged as well as our souls. That is why we should be very careful of our bodies; we should not let our lips sin by telling fibs or saying unkind things; we should not let our hands sin by striking or stealing: we should not let our feet sin by running away from the things we ought to do: we should not let our eyes sin by seeing the things we ought not to see.

We should keep our bodies pure, for they are the temples in which God has put our souls. We should serve God and worship Him with our bodies as well as with our souls, for if we do not use both in His service we are keeping back part of ourselves from Him. Then, if we have served and worshipped Him with both soul and body, we will not be ashamed to stand before Him in our bodies on the Judgment Day, and we will be glad to say all our

lives until that Day comes "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."





THE CHRIST CHILD.

4th Sunday After Easter.**“And the Life everlasting.”**

Learn: “In the hour of death, and in the Day of Judgment, Good Lord deliver us.”

“And the Life everlasting,”—everlasting, never ending. That is something we cannot think about very long without feeling very much mixed up, because in this world everything has an end. We cannot imagine what it is like for anything to last forever, because God has not made our minds so that we can understand such a thing. We can understand quite well what it is to live for a hundred

years, or even a thousand, because a hundred years and a thousand years come to an end, but to live forever, a life everlasting, **that** our minds are not big enough to understand. We believe in it, although we cannot understand it, for there are a great many things we believe in but cannot understand just yet.

God has not told us very much about our life in the world to come, but there are some things which He has let us know about it. When imperfect people die, they do not go straight to Heaven, as perhaps you have thought, because even if they are very good people indeed, they are not perfect yet, and they must be made perfect,—they must be made pure and spotless before they can stand before the Throne of God. They must “wash their robes and make them white in the Blood of the Lamb.” So they go to a place of waiting until they are made ready to go into the Presence of God. They are happy there, in Paradise, and they are not tempted to sin any more, but still they are longing for the time to come when they shall see God, for that is the greatest happiness of all. It was to Paradise, “the place of departed spirits” that Jesus descended after His death, before He rose again on the third day, and we are told that He “preached to the spirits in prison” waiting there.

Last Advent we thought a little about the Day of Judgment, when Christ shall come “with glory, to judge both the quick and the dead.” Everyone will be judged then, those living and those dead;

all will come to meet Christ, and to receive the reward of their "deeds done in the flesh." Then He will put those who have loved and served Him on His right hand, and those who have been wicked on His left. To those on His right hand He will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," while those on His left He will send away from Him. That is the worst punishment anyone could possibly have, to be sent away from the presence of God,—never to see His face again. "Where there is weeping and gnashing of teeth." Let us hope and pray that we shall not be among those unhappy ones. Let us try with all our might to be such good and faithful servants that we may enter into the joy of our Lord.

Do you wonder what that joy is like? There is one person, S. John the Divine, or S. John the Evangelist he is sometimes called, who saw a vision of Heaven, and he has told us about it in the Book of Revelation, the last book in the Bible. He has told us about the Angels that he saw there: the Cherubim and Seraphim; about the Saints and Elders around the Throne of God; and he has told us how all, Saints and Elders and Angels, worshipped God day and night, singing and bowing down before Him.

I heard a sound of voices
Around the great white throne,
With harpers harping on their harps
To Him that sat thereon:

“Salvation, glory, honor!”
I heard the song arise,
As through the courts of heaven it rolled
In wondrous harmonies.

Many wonderful things S. John tells us of the Heavenly Jerusalem, where there is no need of sun or moon, “for God Himself gives light,” where everyone is happy because everyone is doing God’s will, and serving Him; where everyone is pure and holy, because everyone is in the Presence of God. There is a beautiful hymn which tells us about this Heavenly Home of ours, and if you can find it in the Hymnal, read it through. This is the first verse:

O Mother dear, Jerusalem,
When shall I come to Thee?
When shall my sorrows have an end?
Thy joys when shall I see?
Oh, happy harbor of God’s saints;
Oh, sweet and pleasant soil!
In Thee no sorrow can be found,
Nor grief, nor care, nor toil.

5th Sunday After Easter.**(Rogation Sunday.)**

The Rogation Days.

Learn: O Lord, stretch forth Thy mighty hand,
And guard and bless our fatherland.

To-day is called Rogation Sunday, because Monday and Tuesday and Wednesday of this week are Rogation Days. What do you suppose that queer word "Rogation" means? If you had studied Latin you would soon guess, because it comes from a Latin word that means to ask, to pray for. So, of course, Rogation Days are days of prayer, of asking God for something. And because we are so sinful, so unworthy of any gift from God, we pray very humbly, with fasting, for those things which we would have Him give us.

You may think it is strange to have special days for prayer, when we are told to pray every day, but we have a special day for Thanksgiving, don't we, although we should be thankful all the time. And then perhaps we do not always pray quite as well as we should, or quite as much, so at this time we must try to pray better and to pray more. We must pray for special things, too, not just for ourselves but for other people. You know Christ taught us that when two or three are gathered together in His Name He will grant their request, and so when we

all pray together for the same thing He will be sure to grant it if it is good. That is why we go to Church and pray as often as we can, instead of always saying our prayers alone at home, because Christ wants us to pray together, because He is in the midst of us when we are gathered together in His name.

Prayer has much power with God, do not forget that. "The fervent effectual prayer of a righteous man availeth much." Those are odd words aren't they, but they mean that when a good person prays very earnestly that prayer is worth much to God. Think, if the prayer of one righteous person is worth much, how much more will that prayer be worth when many righteous people are praying it! So it is that the better we are the more power our prayers have with God, and the more of us who pray the same prayer at the same time, the more powerful that prayer is: the quicker it reaches God's throne and moves His great loving heart.

And the time of all times when our prayers move Him most is, as you have learned, when we are pleading the Sacrifice of Christ upon the Cross in the Holy Eucharist. Then we offer to God with our prayers the Precious Body and Blood of His dear Son, and Christ in Heaven pleads with us, too.

So Rogation Days are days of prayer for the things we need, and because we must have food to keep us alive, we pray that the crops which are being planted now will grow well; that the little seeds lying in the warm brown earth will bring forth

much fruit, and give us a good harvest in the autumn. We pray that God will bless the whole land and make it fruitful, that He will keep it safe from war and famine, from sin and strife, so that we may dwell in peace and safety. Just as on the Ember Days we pray especially for the Church, for those who are about to be ordained Priests and Deacons, so on the Rogation Days we pray especially for the land we live in, for our fatherland, and God's blessing upon it.

Do not forget that you have a duty to your fatherland as well as to your Church, for that is part of your duty towards your neighbor. If you are going to be a good Christian you must surely be a good citizen, for Christ taught us to obey those set over us, to keep the laws and give our country its due. "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" said He, when the Jews asked Him if they should pay the taxes. So we must do our duty towards God and our duty towards our neighbor, our duty to our Church and our duty to our country: we must not forget either. It may be that you can serve your country well by working hard in the Church, or perhaps you can serve God best by working hard for your country, but either way you will be doing both your duty toward God and your duty toward your neighbor. For you cannot really separate those two duties: you cannot do one well without the other. If you love God you must love your neighbor whom God made and loves, and if you

love your neighbor you must surely love God who made him. Remember that, and try to "love the Lord thy God with all thy heart and with all thy soul and with all thy mind," for "this is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Then you will be a good Christian and a good citizen, you will help to make your country a righteous nation, and bring God's blessing upon it.



Ascension.

The Ascension of our Lord Jesus Christ
into Heaven.

Lord, though parted from our sight
Far above the starry height,
Grant our hearts may thither rise,
Seeking Thee above the skies.

Alleluia!



THE ASCENSION.

Sunday After Ascension.

“He ascended into heaven, And sitteth on the right hand of God the Father Almighty.”

Learn: “I go to prepare a place for you.”

Ever since Easter we have been thinking about some of the things we say in the Creed, and what the Church teaches us about them. It is quite proper that we should think about the Church's teaching during these great forty days between Easter and Ascension, because it was during those forty days between His Resurrection and Ascension that our Blessed Lord gave His Apostles this teach-

ing which has come down to us. The Bible does not tell us much about this teaching, but then the New Testament was not written until long after the Apostles had begun to preach and to do what our Lord had taught them,—until long after the Church was begun. You remember that the Church was Baptizing and Confirming, and Celebrating the Holy Eucharist, and preaching and teaching before the New Testament was written at all. So you see that even if the New Testament had never been written, we should have had the Church, and the Church would have told the Story of Christ year after year to Her Children, so that it would have been handed down from father to son, and from father to son as long as the world should last. It is much better, of course, to have the Story written out as it is in the four Gospels, because then we have all the important parts just exactly as the Apostles told them, and there can be no mistake about them, but there are some things which are not so important as the Faith itself, some customs of the Church, which were not written in the Bible, but have been handed down by the Church to Her Children ever since the days of the Apostles. We know that although the Apostles did not write about these customs, they kept them, and so we feel sure that they must have learned about them from Christ during the forty days after His Resurrection: just as you would feel sure, if one of your playmates went on an errand after being called into the house by her mother, that her mother had sent her on that

errand.

So Christ, after He had risen from the dead on Easter Day, spent forty days with His Apostles, founding His Church, and when this was done, He ascended into Heaven. While He was talking with His Apostles suddenly "a cloud received Him out of their sight," and He was gone! As they stood in surprise, looking up into Heaven after Him, an angel told them that He would come again at the end of the world, just as He had gone now. It was sad for them to have their Lord and Master taken away, but not nearly so sad as it had been to see Him die on the Cross, for then He was suffering, and now His suffering and His work were over. Now He had gone back to Heaven, where He had always been until He was born a little Baby in Bethlehem, but He was now not only God, but Man, too, He had taken our human nature up into Heaven. Isn't that a splendid thing for us on earth to think about? Isn't it a wonderful thing for us to know that the same Body which lay in the manger at Bethlehem, and hung upon the Cross of Calvary, now sits on the right hand of God? There He sits, showing the wounds in that Body to His Father, and pleading for us always.

So we have come to the end of our Lord's life on earth, the end of the great work He had to do. The world was redeemed, "bought back" from Satan when Christ died upon the Cross, and given Eternal Life when He rose from the dead, but the work was not ended until He took our human na-

ture into Heaven, to plead His Sacrifice to the Father. He is getting a place ready for us there, for He told His Apostles, "I go to prepare a place for you," so that when the time comes all His whole Church, all His faithful children may go and be there with Him.

Golden harps are sounding,
Angel voices sing,
Pearly gates are opened,
Opened for our King.
Jesus, King of Glory,
Jesus, King of Love,
Is gone up in triumph,
To His Throne above.
All His work is ended,
Joyfully we sing;
Jesus has ascended!
Glory to our King!

WHITSUNTIDE.

The Descent of the Holy Ghost.

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

**DESCENT OF THE HOLY SPIRIT.**

Whitsunday.

The Holy Ghost in the Church.

Learn: Come, Holy Ghost, and fill the hearts of
Thy faithful people, and kindle in them
the fire of Thy love.

This is the Day of Pentecost, or Whitsunday, and it is the Birthday of the Church, for on Whitsunday over eighteen hundred years ago the Church came to life. Just as God the Father at the Creation of the world breathed into Adam the Breath

of Life, and made him a "living soul," so God the Holy Ghost at Pentecost breathed into the Church the Breath of Life, and made it a Living Church; and this is how it happened.

The Apostles, you remember, had seen Jesus Christ ascend into Heaven, and very forlorn they must have felt to be left without their Master. But they were not to be forlorn very long, for that Master had promised to send Someone to comfort them, and that Someone was no other than the Third Person of the Blessed Trinity, the Holy Ghost, the Comforter. Ten days they waited, as Christ had told them, in an upper room, waited together for the Comforter to come, and on the tenth day suddenly they heard a sound "as of a rushing mighty wind," and the Holy Ghost came upon them, touching each head with a tongue of fire, and kindling in each heart the fire of His love.

Up to this time the Apostles had been very much like any other good men, for although they had been so much with Christ, they had not understood all the things He had told them: they had sometimes been very stupid and blundering, and they had many faults. But now, when the Holy Ghost came upon them it was just as if a great light filled their souls. They had been groping around in the dark before: now they could see, now they could understand the things which had puzzled them. So these men, chosen by Christ, and given the Gift of the Holy Ghost, became the first Priests and Bishops of the Church. They went out then,

and began the work Christ had given them to do, preaching, and Baptizing and Confirming, and holding the Service of the Lord's Supper, or the Holy Eucharist. The people who first heard them preach were very much astonished, for each one heard them in his own language. How could these ignorant fishermen speak in so many different tongues? But speak they did, for the Holy Ghost was upon them, and everyone understood what they said.

There was another thing which these men did beside all the others I spoke of a moment ago, and that was "Ordaining." You see, pretty soon the Church grew so big that the twelve Apostles, (they had chosen Matthias to take the place of Judas), could not attend to all the people, and so they chose others to help them, and gave these others the Gift of the Holy Ghost by laying their hands upon them. So others were made Bishops and Priests and Deacons of the Church. They all had to be made Deacons first, then Priests, and then some were made Bishops. When they were Ordained Priests they received the power to bless, and Baptize, and Absolve, and best of all to Celebrate the Holy Eucharist. When they were made Bishops they received power to Confirm and Ordain besides. No one but Priests and Bishops can do these things,—no one else can "administer" the Sacraments.

Do you know what the Sacraments are? The Catechism tells us that a Sacrament is "an out-

ward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." That is rather hard for little people to understand, isn't it? But this is what it really means: in a Sacrament God gives us His grace, which is "spiritual" by means of something which we can see, or taste, or touch,—something "material." For instance, in Baptism He gives us a New Birth, a washing away of sin, by means of water, and in the Holy Eucharist He gives us the Body and Blood of Christ under the form of bread and wine. These are the two great Sacraments "generally necessary to salvation," and there are five lesser Sacraments: Confirmation, Penance, Holy Orders, Holy Matrimony, and Holy Unction, and in each Sacrament God gives us a different kind of grace.

So, you see, the Sacraments are like river channels, through which the grace of God flows; they are golden cords that bind earth to Heaven; they are "holy bonds" that draw us close to God. God may sometimes give His grace to people in other ways, but these are the ways He has given us, and the ways we are sure of.

There is one Sacrament, Baptism, which can be "administered," that is, given to people, by a person who is not a Deacon or Priest or Bishop, if a Deacon or Priest or Bishop cannot be had, and anyone is dying, for no one should be allowed to die unbaptized. But all the other Sacraments must

always be administered by Priests or Bishops, because only Priests or Bishops have the power given the Apostles to do these things. The Apostles gave this power to others, and these others have handed it down to others, and so on for age after age, so that when a man is Ordained a Priest of the Church to-day, and the Bishop lays his hands upon him saying, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God," he is receiving the same Gift that was given the Apostles by Christ Himself through the Holy Ghost. This is what makes the Holy Catholic Church different from any of the societies started by different men, the "denominations" as they are called. Everyone belonged to the Holy Catholic Church once, for there were no denominations until a few hundred years ago. No one thought of such a thing as making up a religion for himself, instead of the Church God has given us, and those who do this sin against God. We hope and pray that some day everyone will come back to the Church to which every Baptized person really belongs, for the Holy Catholic Church is the one true Church which Christ Himself founded, and in which the Holy Ghost works through the Priesthood and Sacraments.



THE APOSTLES PREACHING.

Trinity

The Holy Trinity.

**God the Father, God the Son,
God the Spirit, Three in One,
Hear us from Thy heavenly throne:
Spare us, Holy Trinity.**



HOLY FAMILY.

Trinity Sunday.

The Blessed Trinity.

“Amen.”

Learn: Blessed be the Holy and Undivided Trinity, now and evermore. Amen.

Grant, O Lord, that what we have said and sung with our lips we may believe in our hearts, and what we believe in our hearts we may show forth in our lives, to the great glory of Thy Name, through Jesus Christ our Lord. Amen.

Now we have come to Trinity, the last season

of the Christian Year. The first season, you remember, was Advent, when we began to think about the coming of Christ, and how God got the world ready for Him; then came Christmas, when He was born; Epiphany, when He was shown forth to the Gentiles; Lent when He fasted in the wilderness; Good Friday, when He died upon the Cross; Easter, when He rose from the dead; Ascension, when He ascended into Heaven; and Whitsunday, when He sent the Holy Ghost, the Comforter, to His Church. So, all this time, you see, we have been thinking about the Life of our Lord and Saviour, Jesus Christ, and then about the Church which He gave us, and in which He sent the Holy Ghost to dwell. Before Advent we thought about God the Father, and how He taught His Chosen People, the Jewish race, about Himself.

So we have studied about the work of God the Father in the Jewish Nation, the work of God the Son in redeeming or "buying back" the world, and the work of God the Holy Ghost in the Holy Catholic Church. We have learned how God the Father got the world ready for the coming of God the Son, and how God the Son came to save the world, and how God the Holy Ghost was sent to go on with the work of God the Son. We have seen that God the Father created the world, God the Son redeemed mankind, and God the Holy Ghost sanctifies, or makes holy, Christ's Body the Church, in Whom are all the Children of God. So, you see, God the Father, God the Son and God the Holy

Ghost each had and have a different work to do, and yet they all work together, too, for although They are Three Persons, still They are One God. Does that seem hard to understand? Of course it does, for it is a "Mystery," and no one but God Himself can understand it. We call it the Mystery of the Holy Trinity, for Trinity means three in one, and the Holy Trinity means Three Persons in One God. We know about the Holy Trinity because God has told us about Himself, He has "revealed" Himself to us in different ways, but chiefly through His Son Jesus Christ.

During the season of Trinity we think of all the things we have learned about the Holy Trinity, —about God the Father, and God the Son, and God the Holy Ghost, and we must try to do the things we have learned that God wants us to do: we must try to be better because we have learned about these things. It will not make us good just to believe in God if we do not love and obey Him, for "the devils also believe and tremble." We must love Him as well as believe in Him, and if we love Him truly we will serve Him well. So let us say "Amen" this Trinity to all we have learned about God during the Christian Year. Amen, you know, means "so be it," and we say Amen at the end of our prayers, and sing it at the end of our hymns, to show that "what we have said and sung with our lips we believe in our hearts," and "what we believe in our hearts" we would "show forth in our lives" to the great glory of God's Name. So we say

Amen at the end of the Apostle's Creed, which we have been studying about this Christian Year, and now we must try to show forth in our lives this that we believe in our hearts, so that others may see our good works and glorify our Father Which is in Heaven.



QUESTIONS.

17th Sunday after Trinity

1. Why do you go to Sunday School?
 2. Why should we learn about God?
 3. What did God make us for?
 4. What must we do to be good Children of God?
 5. What is the only way we can be really happy in this world?
 6. How must we use the gifts God has given us if we are to be happy?
 7. Why are people with money, or big brains, or strong bodies sometimes unhappy?
 8. What kind of souls do such people have?
 9. What do we do to our minds and bodies to make them grow?
 10. What part of you is more important than your mind or your body?
 11. What must you do to make your soul grow?
 12. Why should we try to make our souls and minds and bodies grow big and strong?
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18th Sunday after Trinity

1. How many gods are there?
2. How many Persons has that One God?
3. What is the Three Persons in One God called?

4. Who are the Three Persons of the Blessed Trinity?
5. Who is God the Father?
Who is God the Son?
Who is God the Holy Ghost?
6. Which Person of the Blessed Trinity are you going to learn about first?
7. How did God the Father begin to teach the world about Himself?
8. What Book, and what part of that Book tells us about this?
9. What is the other part of that Book called, and what does it tell about?
10. When was the New Testament written?
11. Who gave us the New Testament?
12. Which is older, then, the Church or the Bible?
13. What do we mean by "the Church"?
14. What is the Holy Catholic Church?
15. What is the Church building in which we worship?
16. How should we behave in God's House?
17. What is the holiest place in God's House, and why?
18. How should we treat Holy Things?
19. What Commandment tells us to do this?
20. If we honor God on earth what shall we be more ready to do?

19th Sunday after Trinity

1. What Feast of the Church do we keep this week?

2. Can you ever be an angel?
 3. Why not?
 4. What can you be?
 5. Have people ever seen angels?
 6. What are some of the messages angels have brought to earth, and what was the greatest message of all?
 7. What angel brought that great message?
 8. What do we know about the angels then?
 9. What do S. John the Divine and the Prophet Isaiah tell us about them?
 10. What angel do we know by name besides Gabriel?
 11. What do we know about S. Michael?
 12. What are the angels called who watch over us?
 13. Does everyone have a Guardian Angel?
 14. Why can't our Guardian Angels keep us from doing wrong simetimes?
 15. How do they try to make us live?
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20th Sunday after Trinity

1. How was Noah different from the other men at that time?
2. What did God tell Noah to do?
3. Did it take long to build the Ark?
4. What did Noah do when the Ark was built?
5. What did the people do when Noah told them there was to be a Flood?
6. What happened to them when the Flood came?
7. How long did it rain?

8. How did the people in the Ark know when the water was going down?
 9. Where did the Ark finally rest?
 10. What was the first thing Noah did when he came out of the Ark?
 11. What do we learn from the story of Noah?
 12. How soon did Noah obey God?
 13. Did Noah think some other way to build the Ark was as good as God's way?
 14. What might have happened if he had?
 15. How is the Ark like the Church?
 16. Who built the Church for us?
 17. How do we enter the Church?
 18. Where do we put the Baptismal Font and why?
 19. What is the part of the Church building where the Font stands called and why?
 20. Why are we sure that our Ship of Salvation, the Church, will not sink in the flood of wickedness that covers the world?
-

21st Sunday after Trinity

1. Who was Abraham descended from?
 2. Was the world wicked in the time of Abraham?
 3. Why didn't God send another Flood?
 4. What did God make Abraham?
 5. What do we call Abraham?
 6. Who was Abraham's son?
 7. Where did Abraham and Isaac go one day?
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8. What is a sacrifice, and how was it made?
 9. Why did men worship God that way?
 10. What did Abraham do when the altar was ready for the sacrifice?
 11. Why did he do it?
 12. Why did God ask him to do it?
 13. Did Isaac have to die on the altar?
 14. Did God ask more of Abraham than He was going to do Himself?
 15. How did God give up His dearly beloved Son to die?
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22nd Sunday after Trinity

1. Who was Joseph's father?
2. How many sons did Jacob have?
3. Which one did he love best?
4. Why were Joseph's brothers jealous of him?
5. What did they do to Joseph when he went to find them feeding the flocks?
6. How did Joseph get along in Egypt?
7. How did it happen that Pharaoh made him a great man in the kingdom?
8. Who came to Egypt to buy food?
9. Whom did they have to buy it of?
10. Did they know him, and did he know them?
11. What did he tell them to do the next time they came?
12. What happened when they started home the second time?
13. How did Joseph treat them?

14. What did he ask his father and brothers to do?
 15. What does the story of Joseph teach us?
 16. What other story does it make us think of and why?
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23rd Sunday after Trinity

1. What Festival of the Church comes on the 1st day of November?
2. What are the Saints, and what is another name for All Saints' Day?
3. What then is the night before All Saints' Day?
4. Why do we have a day for all the Saints together?
5. How were the Saints like us?
6. Why were they such wonderful people then?
7. What happened to some of the Saints because they believed in Jesus Christ?
8. What are these Saints who died for the Faith called?
9. Who were some of them and how did they die?
10. Were all the Martyrs men?
11. Were all the Saints Martyrs?
12. Did they all have to suffer, and why?
13. When can suffering be sweet, and who are the happiest people in the world?
14. Did the Blessed Virgin Mary have to suffer?
15. Did that make her sorry that she was the Mother of Jesus Christ?
16. How does it help us to think about the Saints?
17. What do we have to help us that they had?

18. Can we be Saints too?
 19. What can we say with S. Paul?
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24th Sunday after Trinity

1. What were the descendants of Jacob called?
2. Why did the Children of Israel want to leave Egypt?
3. What did Pharaoh order should be done to their baby boys?
4. What little baby was not killed and how did it happen?
5. Where was Moses brought up?
6. Why did he go into the wilderness?
7. Where did God speak to Moses, and what did He tell Moses to do?
8. Did Moses feel able to do it?
9. Was it easy to get the Children of Israel out of Egypt?
10. How was it that Pharaoh finally let them go?
11. What Feast do the Israelites keep in memory of that time?
12. What is our Passover Feast?
13. Who is our Paschal Lamb, and where was He sacrificed?
14. How did the Children of Israel get across the Red Sea?
15. What happened to the Egyptians who followed them?
16. How long did it take the Israelites to get to the Promised Land?

The Kingdom of Heaven

17. Why did it take so long?
 18. How did God guide and feed them?
 19. Were they always grateful and obedient?
 20. What did God give them, and what did they build to put them in?
 21. What did they build to put the Ark in?
 22. How and where did God show His Presence in the Tabernacle?
 23. What was this Light called?
 24. What did the Priests do?
 25. What did the Levites do?
 26. Who was the High Priest?
 27. Did Moses reach the Promised Land?
 28. Why not?
 29. What Promised Land are we travelling to?
 30. How can we reach it?
-

25th Sunday after Trinity

1. What kind of people did the Children of Israel find in the Promised Land?
2. What did these people worship and why?
3. What did God help the Israelites do, and why?
4. How did the Israelites disobey God, and how did God punish them?
5. Who were their most troublesome neighbors?
6. Did God let them drive the Israelites out of Canaan?
7. What men did God send to lead the Israelites?
8. What was the name of one of these Judges?
9. What gift had God given Samson?

10. How was Samson different from Goliath?
 11. What was Samson?
 12. What was a Nazarite?
 13. Did Samson always please God?
 14. How did he come to quarrel with the Philistines?
 15. What did he do to them, and what did they try to do to him?
 16. How did they finally capture him?
 17. Why did he lose his strength when his hair was cut?
 18. What did the Philistines do to him?
 19. How did he have one more chance to destroy them?
 20. What happened to him?
 21. Why was he glad to die?
 22. What other Man died to save His people from their enemy?
 23. What enemy did Jesus Christ save His people from?
 24. How was Christ different from Samson?
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26th Sunday after Trinity

1. Who was another leader of the Israelites?
2. How was Samuel different from Samson?
3. Where was Samuel brought up, and why?
4. What happened to Samuel one night?
5. What did Eli tell Samuel to say when God spoke?

The Kingdom of Heaven

6. What did God tell Samuel?
 7. What did Eli say when Samuel told him what God had said?
 8. What was Eli's punishment?
 9. What was the Ark of the Covenant?
 10. Why had the Israelites taken it into battle?
 11. Why did God let the Philistines conquer?
 12. What did the Philistines finally do with the Ark, and why?
 13. What became of Eli?
 14. Did Samuel ever hear God speak again?
 15. Why could Samuel hear God's voice better than other people?
 16. What part of us is it that hears God's voice?
 17. Can our souls be deaf?
 18. How must we keep our souls if we want to hear God speak?
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Sunday next before Advent

1. Did the Israelites have a king as other countries did?
2. Why did they want a king?
3. What did Samuel tell them about kings?
4. Would they listen to him?
5. Whom did God tell Samuel to give them for a king?
6. What happened to Saul after a while?
7. Who played on the harp to comfort him?
8. Who began to trouble the Israelites again?
9. Why were the Philistines so brave now?

10. What did they challenge the Israelites to do?
11. Did any one in the army dare fight Goliath?
12. Who did dare to fight him?
13. Why wasn't David afraid of him?
14. How was David armed?
15. How did he kill Goliath?
16. What did the Philistines do when they saw
that their champion was dead?
17. What happened to David?
18. Who was jealous of David, and why?
19. Why wasn't David killed?
20. When Saul and Jonathan were killed, who
was made king?
21. Why was David such a good king?
22. What is there in our Prayer Books that David
wrote?
23. Who was descended from David?
24. What was the "City of David," and Who was
born there?
25. What lesson do we learn from the story of
David?
26. If we love God as David did what can we sing
with him?

1st Sunday in Advent

1. What is the first Season of the Church Year,
and what does it mean?
2. Whose coming do we think about then?
3. When did Christ come to earth?
4. When will He come again?

The Kingdom of Heaven

5. Why needn't we be afraid of His second coming?
6. Do we know when it will be?
7. When did God first promise to send a Saviour?
8. How does the Bible begin?
9. What does "create" mean?
10. Who is the only One Who can create things?
11. How did God create the world?
12. What did God make last of all?
13. What was the name of this first man, and how was he different from the animals?
14. Whom did God make to be with him?
15. Where was their home?
16. Was there any sin in the world then?
17. How did sin come into the world?
18. What did Adam and Eve try to do after they had disobeyed God?
19. Had they been afraid of God before?
20. Did God know what they had done?
21. What did Adam try to do when he confessed his sin?
22. How did God punish Adam and Eve?
23. What promise did He give them that comforted them a little?
24. How was the Saviour to crush the serpent's head?
25. When the Saviour finally came Who was He?

2nd Sunday in Advent

1. Did the Saviour come soon after He was promised?

2. What was God doing all that time?
3. How was God getting the world ready for Him?
4. Who were the Hebrew or Jewish people, and how many tribes were there?
5. How did God teach His Chosen People to love and worship Him, and keep His laws?
6. Did they sometimes forget what they had learned?
7. What happened then?
8. Did they always come back to God, and did He always forgive them?
9. What else was God teaching the Jews?
10. Who were the Prophets?
11. What is another name for the Saviour, and what does it mean?
12. How much did the Prophets know about His coming?
13. What did every Jewish mother hope?
14. What was another thing God taught the Jews?
15. What did the Jewish Church get men ready for?
16. What is the Holy Catholic Church a "continuation" of?
17. What did God teach the Jews about sacrifices?
18. Who built the Temple?
19. What do we have instead of the Jewish Priest and the Jewish Temple to-day?
20. What do we have instead of the sacrifices of sheep and oxen?

21. What were the sacrifices of sheep and oxen a sign of?
 22. Could they take away sin?
 23. What Sacrifice did take away sin?
 24. How do we remember this Sacrifice, and what do we offer to God instead of sheep and oxen?
 25. What then were the three things God taught the Jews?
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3rd Sunday in Advent

1. When it was time for the Messiah to come what did God do?
2. What is a herald?
3. Who was the herald of Jesus Christ, our King and Saviour?
4. Who were the father and mother of S. John the Baptist?
5. What was a great grief to them and why?
6. How did God show them that He had not forgotten them?
7. Where and when did the angel appear to Zacharias?
8. How did God punish Zacharias for not believing what the angel told him?
9. When the little boy was born what did their friends want to name him?
10. What did Zacharias and Elizabeth want to name him, and why?

11. What does "John" mean?
 12. What happened to Zacharias when the baby was finally named John?
 13. What do we call the hymn in which Zacharias praised God, and why?
 14. Where is the hymn found in our Prayer Book?
 15. How did S. John prepare the way for our Lord?
 16. What was always his cry?
 17. When the King came at last and S. John saw Him afar off, what did he say?
 18. Was the herald's work over now?
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4th Sunday in Advent

1. While Zacharias and Elizabeth were waiting for their little boy to be born, who came to visit them?
2. Why was it such a great joy for Elizabeth to have Mary visit her?
3. How did S. Mary know that she was to be the mother of the Messiah?
4. What angel did God send to her, and Who did the angel tell her her Son should be? Would He have an earthly father?
5. What kind of a person, was S. Mary, and had she expected such an honor?
6. What did she answer the angel?
7. Did she feel proud because God had chosen her to be the Mother of the Messiah?
8. Did she run and tell everybody about it?

9. Whom did she go to see?
 10. How did Elizabeth greet her, and why?
 11. How did the Blessed Virgin Mary answer?
 12. What is the name of her hymn, and why is it called so?
 13. Where is it found in the Prayer Book?
 14. How must we try to get our hearts ready to receive the Christ Child at Christmas-tide?
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1st Sunday after Christmas

1. What did we learn and try to do during Advent?
2. What Season of the Church Year comes after Advent?
3. What happened on Christmas Day?
4. Who knew about it?
5. How did the shepherds know?
6. What did the angel tell them and what did they do?
7. Where did they find the new-born King?
8. What did they do when they found Him?
9. Did everyone in Bethlehem know that this Baby was their Lord and Saviour?
10. Why didn't they know?
11. Why didn't the innkeeper have the Son of God for his guest?
12. Do we always know when God comes to us?
13. Why didn't many people know that the Messiah had come?

14. What does nearly the whole world know now about the Babe of Bethlehem?
 15. How do Christian people keep His Birthday?
 16. Why do they give each other gifts?
 17. Where can we find Christ and worship Him, as the shepherds did?
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2nd Sunday after Christmas

1. Was the little Christ-child to work and suffer when He grew up, as other people work and suffer?
2. Why?
3. In what one way was He different from us?
4. Did He suffer much, and what was He sometimes called?
5. Did He live as other children live, and keep the laws of the Jewish Church?
6. How did His mother begin to keep these laws for Him?
7. How old was He when He was circumcised?
8. What do we have instead of circumcision now?
9. How is Baptism different from circumcision?
10. Why didn't Christ need to be circumcised?
11. Why was He circumcised?
12. What Name was given Him at His circumcision?
13. Why was He called Jesus, and what does the Name mean?

14. Why do we bow our heads at His human Name?
 15. Did Christ keep the laws of the Jewish Church all His life?
 16. What should that teach us?
 17. What Church are we to obey?
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1st Sunday after Epiphany

1. What Season of the Church Year comes after Christmas, and what does it mean?
2. Who came to see Christ after the shepherds?
3. How were they different from the shepherds?
4. What did they come for, and what did they bring with them?
5. What were their gifts, and what did each gift mean?
6. Were these Wise Men Jews?
7. What were all people not Jews called?
8. Did Christ come for the Gentiles as well as the Jews?
9. Who, then, were the first Gentiles to whom He was "shown forth"?
10. Do all Gentiles know about Him yet?
11. What are our missionaries trying to do?
12. How can we be missionaries, too, and "show forth" Christ as He would have us do?

2nd Sunday after Epiphany

1. What custom of the Jewish Church did the Blessed Virgin Mary keep when Jesus was forty days old?
2. What was her offering, and why?
3. Who were the only people in the Temple to see any difference between Jesus Christ and other children?
4. What had God promised Simeon?
5. Did Simeon grow impatient because God kept him waiting so long?
6. Was he disappointed at the way the Messiah came?
8. What did he do and say?
9. How many songs have you heard about since the beginning of the Christian Year?
10. Is Simeon's song in our Prayer Books?
11. When do we sing it?
12. Why do we sing it sometimes at the close of the Holy Eucharist?
13. What must we try to be, if we want to sing this song when it comes time for us to die?

3rd Sunday after Epiphany

1. Where had the Wise Men stopped on their way to Bethlehem, and why?
2. Whom did they ask about the new-born King?
3. What kind of a man was Herod, and what was he afraid of?

4. What did he make up his mind to do?
5. What did he tell the Wise Men to do, and why didn't they do it?
6. What did Herod do when they didn't come back?
7. What do we call this Massacre, and why?
8. Was the little Christ-Child killed?
9. How was His life saved, and why?
10. Does God always watch over His children to keep them from harm?
11. Why does He let them suffer sometimes?
12. Can anything really hurt us if we trust in God?
13. Who is trying to hurt us?
14. What part of us does Satan try to hurt?
15. Which is worse, to have harm come to your soul or your body?
16. Who is stronger, God or Satan?
17. Will God save us from Satan if we love and obey Him?

4th Sunday after Epiphany

1. Where and how did Jesus live when He was a Boy?
2. Why wasn't He born at Nazareth?
3. Where did He go when He was twelve years old, and why?
4. What Sacrament of the Holy Catholic Church is this Jewish custom something like?
5. What does Confirmation do?

6. When were you made Members of the Holy Catholic Church?
 7. Who were waiting in the Temple to examine Christ?
 8. Did they know that He was the Son of God?
 9. What surprised and puzzled them?
 10. How long did Christ talk with them?
 11. What happened in the meantime?
 12. How did it happen that Christ was left behind?
 13. Why were so many people going to Jerusalem at this time?
 14. What did S. Joseph and the Blessed Virgin do when they found that Christ was not with them?
 15. Where did they finally find Him, and what did He say to them?
 16. What did He mean by this?
 17. Whom would He have to obey soon instead of His mother?
 18. Why would He have to leave His home in Nazareth?
 19. What did He have to learn at home before He could do His work in the world?
 20. What lesson does that teach us?
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5th Sunday after Epiphany

1. Why had Christ come to earth?
2. How was He to save us from our sins?
3. What gifts does He give us through His Mystical Body, the Church?

4. What did He have to teach us?
 5. Why do we know that His words are true?
 6. Did everybody believe them?
 7. In what kind of a story does Christ tell about these people?
 8. What is a parable?
 9. What is this parable called?
 10. What is the earthly story in this parable?
 11. What did Christ mean by the "seed," and what kind of people are like the wayside?
 12. Who takes the seed of Truth away from them?
 13. What people are like the stony ground?
 14. What are the thorns that some seed fell among?
 15. What people are the good ground?
 16. How can we live the Truth as well as speak it?
 17. If you live the Truth, what will your heart become?
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6th Sunday after Epiphany

1. What parable did Christ tell to show someone who his neighbor was?
2. What is the story of the parable?
3. What question did Jesus ask when He had finished the story?
4. What is the answer?
5. What did Jesus say when they answered His question?
6. Who then did Christ teach that our neighbors are?

7. How are we to treat them?
 8. Does He expect you to love everyone as you
love your Father and Mother?
 9. What does He expect?
 10. What will help us to like people better?
 11. Who is the Good Samaritan Who loves us all?
 12. What wounds does He heal?
 13. What is the Inn to which He takes us?
 14. What are the two pence?
 15. What is the Home we hope to get back to
when our wounds are healed?
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Septuagesima Sunday

1. What Season of the Church Year comes after
Epiphany?
2. What does "Septuagesima" mean?
3. How many years was it before Christ began
His work?
4. What was He doing all that time?
5. How was He getting ready for His work?
6. Is prayer always asking God for something?
7. When else should we pray?
8. Does God always hear us?
9. Why doesn't He always answer our prayers
as we want?
10. How is it best always to pray?
11. Is it always easy to say "Thy will be done?"
12. When it seems very hard to be good how can
we pray?
13. How should all our prayers end, and why?

Sexagesima Sunday.

1. What does a good soldier do before going into battle?
2. What kind of a battle was Christ going to fight?
3. Whom was He going to fight with?
4. With what weapons did Christ arm Himself?
5. Who Baptized Jesus Christ?
6. What happened at His Baptism?
7. How was the presence of the Blessed Trinity shown at His Baptism?
8. How was Baptism different after that from what it had been before?
9. What Gift is given people in Baptism now?
10. Did Christ need to be Baptized?
11. They why was He Baptized?
12. What kind of soldiers does Baptism make us?
13. Why were we signed with the sign of the Cross in Baptism?

Quinquagesima Sunday.

1. What Sunday is this?
2. What are we going to think about to-day?
3. Where did the battle between Christ and Satan begin?
4. How long was Christ in the wilderness before Satan found Him, and what had He been doing?
5. What did Satan want to make Christ do?

6. How did he go about it?
 7. How was Christ different from Adam?
 8. What did He answer Satan, and what did His answer mean?
 9. What was the second way in which Satan tempted Christ?
 10. How did Christ answer Satan, and why?
 11. What was the last temptation Satan tried, and did it succeed?
 12. What did Christ say to Satan then?
 13. Who came to Christ after Satan left Him?
 14. Can we drive Satan away too?
 15. What Season of the Church Year do we keep in memory of Christ's Fasting and Temptation?
 16. What should we do during Lent?
 17. Who will help us conquer Satan?
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1st Sunday in Lent.

1. What is the 1st day of Lent called, and why?
2. What are ashes a sign of, and why?
3. What is penitence?
4. What do we think about especially in Lent?
5. Why do we think about our sins then?
6. What do we do especially in Lent?
7. How do we do this?
8. When and how should we pray?
9. What is another of our Lenten duties?
10. How can we fast?
11. What is our 3d Lenten duty?

12. What is almsgiving for?
 13. Why should we give alms?
 14. If we are to have a happy Easter how must we keep Lent?
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2nd Sunday in Lent.

1. How are we going to think of Christ during Lent?
2. What does a good shepherd do?
3. Did Christ do these things?
4. Who are His Flock?
5. When Christ began to preach did all the people know Who He was?
6. What did they know about Him?
7. What happened at Capernaum?
8. Why couldn't one sick man get in the house where Jesus was?
9. How did he finally get in?
10. Did Christ know what he wanted?
11. What did He say to him?
12. Why did Christ say that?
13. Why do sin and sickness often go together?
14. Are people's souls sick sometimes when their bodies are well?
15. Who will heal us when we are sick in body or soul?
16. How can we go to Christ to be healed?
17. How does the Church heal those whose bodies are sick?

18. How does the Church heal those whose souls are sick?
 19. How can we hear Christ say "Thy sins be forgiven thee"?
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3rd Sunday in Lent.

1. Why was the wedding at Cana of Galilee a great event?
2. How can people nowadays have Christ for their wedding guest?
3. After the marriage at Cana what did they have?
4. What happened in the midst of the marriage feast?
5. Who saw the trouble, and what did she do?
6. Why did she go to Christ?
7. What did Christ do?
8. Did the servants see how this would help matters any?
9. What did they find out?
10. What do we call a miracle?
11. In what Church Service does something wonderful happen?
12. What happens in the Holy Eucharist, and why does it make us think of the miracle at Cana of Galilee?
13. When does the wine become the Blood of Christ in the Eucharist?
14. Do we understand **how** it becomes so?
15. Does Christ still do wonderful things then through His Mystical Body, the Church?

The Kingdom of Heaven**4th Sunday in Lent.**

1. What Sunday is this, and why is it called so?
2. What are we going to think about to-day?
3. What story does the Gospel for the day tell?
4. How many hungry people did Christ feed?
5. How did they happen to be away from home without anything to eat?
6. Did the Good Shepherd send them away hungry?
7. How did He feed them?
8. Was there enough for all?
9. What was this?
10. What Service does this miracle make us think of?
11. How does Christ feed hungry souls?
12. What does He say about Himself?
13. What then is the Food with which the Good Shepherd feeds and refreshes His Flock?

5th Sunday in Lent.**Passion Sunday.**

1. When do people no longer need to be fed and healed?
2. Why does death seem dreadful sometimes?
3. Who need not be afraid to die?
4. What three people did our Lord love very much and go to see often?
5. Where did they live?

6. What happened to Lazarus?
 7. When Jesus come to them what did Mary and Martha say to Him?
 8. Why had it been best for Lazarus to die?
 9. What did Jesus do?
 10. Why did that make Mary and Martha surer than ever that He was the Son of God?
 11. What did the raising of Lazarus teach people?
 12. What did Christ say about Himself to Martha?
 13. What is death?
 14. Do the souls who believe in Christ and love Him ever die?
 15. When did Christ teach this same lesson over again more clearly?
 16. Why needn't Christian people think of death as something dreadful?
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6th Sunday in Lent

Palm Sunday.

1. What Sunday is to-day?
2. How are we going to think of Christ to-day, and why?
3. What had the Jews forgotten?
4. What kind of a King did they want?
5. What was the only earthly triumph Christ had?
6. What does the palm mean, and who carry palms?
7. What kind of a palm must we work for?

8. What did the people shout as Christ came along the highway?
 9. When do we say these same words?
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1. What is the last week of our Lord's earthly life called?
2. How are we going to think of Him now?
3. What were the sacrifices of the Old Testament types of?
4. What Jewish Feast came at the time of this great Sacrifice?
5. What did Jesus Christ give us in place of the Jewish Passover?
6. How is He our Paschal Lamb?
7. When did He give us the Christian Feast of His own Precious Body and Blood?
8. In what words did He give it to His Apostles?
9. Has the Church kept this Feast ever since?
10. What do we call it? What do we call the day when it was given?
11. Why is it the greatest Service of the Church?
12. Did all twelve Apostles stay with Christ after this Feast was given?
13. Who went out, and why?
14. What is a traitor?
15. Where did Christ and the eleven Apostles go after the Last Supper?
16. What did Christ do there?
17. How did He pray?

18. Was it easy for Him to say "Thy will be done"?
19. What do we call this?
20. What happened when He had finished His prayer?
21. How did Judas betray Him?
22. What did the Apostles do?
23. Where did the soldiers take Him?
24. Why did Caiaphas want an excuse to kill Him, and what excuse did he find?
25. In the morning where was Christ taken?
26. Who was Pontius Pilate?
27. What kind of a man was he?
28. Did he see anything wrong about Christ?
29. How did he try to get rid of Him?
30. When Herod sent Christ back to Pilate how did Pilate try to save Him?
31. Why did he finally let the Jews have Him to crucify?
32. What did they do to Christ then?
33. Who carried His Cross when He could take it no farther?
34. Where was He crucified?
35. Who was crucified with Him?
36. How long did He hang upon the Cross?
37. Who stood at the foot of the Cross all that time?
38. What were the Seven Words He spoke during His Crucifixion?
39. What happened when He gave up the ghost?
40. How many years had it been since He was born in Bethlehem?

41. Had He done everything His Father had given Him to do?
 42. Where did His friends bury Him?
 43. Why did the Roman soldiers seal and guard the Tomb?
 44. Why are we glad as well as sad on Good Friday?
 45. What shall we say as we kneel at the foot of the Cross?
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EASTER DAY

1. What is the happiest Day in all the year?
2. Why is Easter even greater than Christmas?
3. What happened on Easter Day?
4. Who came to the Sepulchre at the rising of the sun, and what did they find?
5. What did the angel say?
6. What two Apostles came later?
7. Why did they know now that Christ must be the Son of God?
8. What did they know now about death?
9. Why then is Easter such a happy, wonderful day for all Christian people?
10. How did death come into the world?
11. Why does sin end in death?
12. Who takes away the sin and unites us to God again?
13. What Gift has Christ given us, then, which Adam lost?

14. When did He win that Gift for us?
 15. When does He give it to us?
 16. Who then can rise from the dead with Christ?
 17. What must we do now if we would rise from
the dead at the Last Day?
 18. What does S. Paul say about this?
 19. If we rise from our sins what can we sing on
Easter Day?
 20. Where can we find our Paschal Lamb, and
worship Him, our risen Lord and Saviour?
-

1st Sunday after Easter

1. What does "communion" mean?
2. How are the Saints bound together?
3. Are we members of Christ's Body, too?
4. When were we grafted into His Body?
5. What is Christ and what are we?
6. How does His life-blood flow into our souls
and keep them alive?
7. Are we and the Saints, then, all Members of
One Body?
8. What is that Body?
9. Where is part of the Church, and what is that
part called?
10. What is the part on earth called?
11. What will the whole Church be some day?
12. Are we near the Saints, then, and can we pray
for each other?
13. When are we nearer them than at any other
time?

14. Why do we pray for them then, and for all
“who have departed this life in Thy faith
and fear”?
-

2nd Sunday after Easter.

1. Are your father and mother always ready to
forgive you when you are sorry for being
naughty?
2. Does your Heavenly Father love you as much
as they do?
3. Is He ready to forgive you too?
4. What do we say about this in the Creed?
5. What sins are worse than others and why?
6. What are they called?
7. Is any one free from little sins?
8. How are little sins different from deadly sins?
9. When we have committed deadly sin what
must we do besides being sorry?
10. How has the Church power to loose us from
our sins?
11. Is this a great blessing and comfort?
12. Why can't we be Baptized over again?
13. What do we call this Sacrament that takes
away the sins committed after Baptism?
14. How does this give us a fresh start?
15. How does it make us feel to have all our sins
washed away in the Blood of Christ?

3rd Sunday after Easter.

1. What do we say in the Creed after "the Forgiveness of sins"?
2. Why is it comforting to believe in the Resurrection of the Body?
3. When will our bodies rise again?
4. Will they be the same bodies?
5. And yet how will they be different?
6. When and how did Christ teach us this?
7. Was His Body the same Body that hung upon the Cross?
8. Yet how was it different?
9. What kind of a Body was it now?
10. Who did not believe it was the same Body?
11. How did he find out that it was?
12. What did he say then, and what did Christ say to him?
13. Why does it seem quite right that our bodies shall rise at the Last Day?
14. How should we be careful of our bodies?
15. Why should we keep them pure?
16. How should we serve and worship God, if we do not want to be ashamed to stand before Him at the Day of Judgment?
17. What can we say until that day comes?

4th Sunday after Easter.

1. What are the last words of the Creed?

2. Can we understand what "Life everlasting" means?
 3. Why not?
 4. Do imperfect people go straight to Heaven when they die?
 5. Why not?
 6. Where do they go?
 7. Are they happy in the place of departed spirits?
 8. What do they long for?
 9. Who preached to them there, and when?
 10. How will Christ judge us at the Last Day?
 11. What will He say to those on His right hand?
 12. What will happen to the others?
 13. Is that much of a punishment?
 14. What do we know about Heaven?
 15. What does everyone in Heaven do?
 16. Why is everyone in Heaven happy and holy?
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5th Sunday after Easter**Rogation Sunday.**

1. What are the Rogation Days?
2. Why do we have special days for prayer?
3. Why do we go to Church to pray instead of always saying our prayers alone at home?
4. Do our prayers have power with God?
5. When do they move Him most?
6. What do we pray for especially on Rogation Days? On Ember Days?
7. What is your duty to your country part of?

8. Did Christ teach us to obey those set over us and keep the laws?
 9. Can you really separate those two things, your duty towards God and your duty towards your neighbor?
 10. Why can't you do one well without the other?
 11. How can you help to make your country a righteous nation and bring God's blessing upon it?
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Sunday after Ascension

1. How many days was our Lord on earth after His Resurrection?
2. What did He give His Apostles during that time?
3. Why doesn't the Bible tell us about all this teaching?
4. If the New Testament had never been written would we have had the Catholic Faith?
5. Why?
6. What else does the Church have that is not so important as the Faith itself?
7. Where does the Church get these customs?
8. Where did the Apostles get them, and when?
9. What makes us think so?
10. After Christ had been on earth forty days what happened?
11. What did the angel tell the Apostles?
12. Had Christ ever been in Heaven before? When?

13. What did He take up with Him into Heaven which He had not had in Heaven before?
 14. Where is He now?
 15. Why wasn't His work really ended until His Ascension?
 16. What is He doing in Heaven now?
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Whitsunday

1. What is to-day?
2. Why is Whitsunday the Church's Birthday?
3. Who brought the Church to Life?
4. Who sent the Holy Ghost to the Church?
5. Why do we call the Holy Ghost the Comforter?
6. How long did the Apostles wait for His coming?
7. How and where did He come to them?
8. How did He change them?
9. What did they do after they had received the Holy Ghost?
10. Why were the people who heard them preach astonished?
11. What did the Apostles do besides Baptize, Confirm and Celebrate the Holy Eucharist?
12. Why did they Ordain others?
13. How did they give them the Gift of the Holy Ghost?
14. What power did this Gift give those who were Ordained Priests?

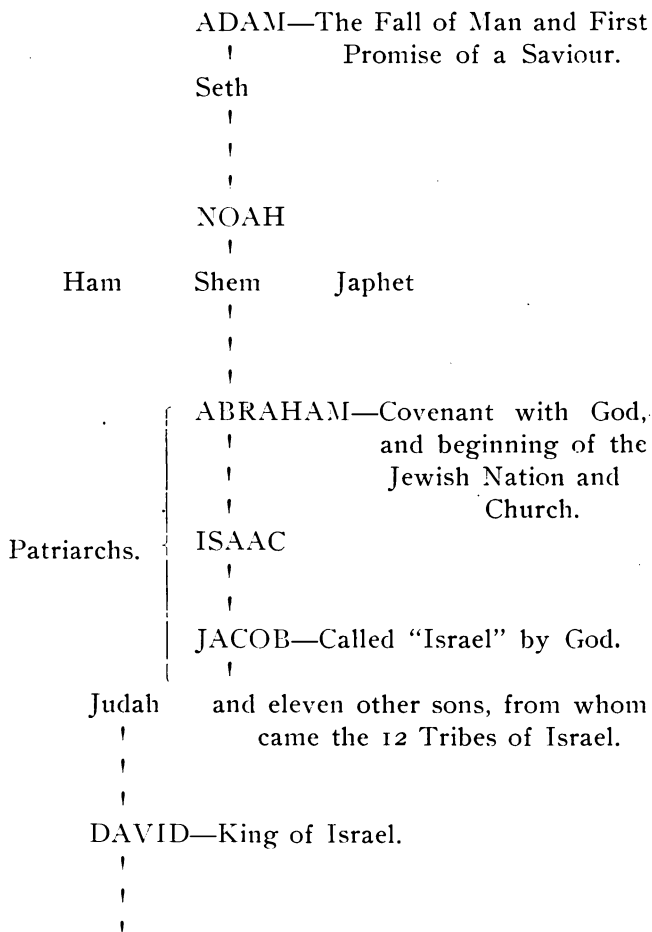
15. What power did those who were made Bishops receive besides?
 16. What other Order of the Ministry is there?
 17. Who only can administer the Sacraments?
 18. What is a Sacrament?
 19. What are the Sacraments?
 20. What are the Sacraments for?
 21. What one Sacrament can sometimes be administered by a person not in Holy Orders? When and why?
 22. Why is it that the Priests and Bishops of the Church to-day have the same Gift that was given to the Apostles?
 23. What does the Bishop say when he gives this Gift to a man, and makes him a Priest?
 25. Do the denominations started by different men have Priests and Sacraments?
 26. What is the Church that does have them?
 27. To what Church does every Baptized person really belong?
 28. Why is the Holy Catholic Church the one true Church?
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Trinity Sunday.

1. What is the last Season of the Christian Year?
2. What are the other Seasons in their order, and what does each mean?
3. What have we been thinking about since Advent, and what did we think about before then?

4. What have we learned about God the Father, about God the Son, and about God the Holy Ghost?
5. Although God the Father, God the Son and God the Holy Ghost are Three Persons, still what are they?
6. What do we call this Mystery?
7. What do we mean by the Holy Trinity?
8. What must we do besides believe in God?
9. What does Amen mean?
10. Why do we say it at the end of our prayers and hymns?
11. What have we been studying all the year?
12. When we say Amen at the end of the Apostles' Creed what do we mean?
13. How must we try to live?

Line of Descent from Adam to Christ.



The Blessed Virgin Mary.

JESUS CHRIST, THE SON OF GOD,
OUR BLESSED LORD AND SAVIOUR

"For as in Adam all die, even so in Christ shall all
be made alive."

I Cor. xv., 22.



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